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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LXII.

Jackson, Miss., January 30, 1941

NEW SERIES
VOLUME XLII, No. 5

Who's Who and What's What

Dean Chester Swor conducts a Youth Revival at First Church, Alexandria, Va., Feb. 9-16.

Pastor S. D. Dollahite of Plano, Texas, died suddenly of a heart attack January 20.

The Texas Baptist Standard now has a subscription list of 50,000, and well deserves them.

Dr. A. C. Miller has been elected supervisor of work of Texas Baptists among soldiers in that state.

Dr. Gordon Poteat of Crozer Seminary is the preacher for Religious Emphasis Week at Richmond College, Feb. 3-7.

By error the name of Dr. Gordon Hurlburt was omitted from the article in the Record entitled "A Historic Christmas Card."

Dean E. H. Cox of Blue Mountain College and his wife welcomed Mary Margaret who arrived last week weighing ten pounds.

West Laurel Church begins a Young People's Revival February 5, continuing through the 9th, led by Rev. Robt. L. Orr of Ft. Worth, Texas.

We Americans are in high dudgeon about the claim of the Germans to be a superior race and so having the right to dominate. Why bless you, they are just giving us a dose of our own medicine. Ditto Japan.

Harmony Church has called Rev. Otis D. Ashworth as pastor for 1941. There were seven additions to the church in January. The Sunday school and B. T. U. are making good progress. The church will send the Baptist Record to every family.

Senator Homer T. Bone says that in Caesar's time it cost 75 cents to kill a man in war. In Napoleon's time, the cost rose to \$3,000 for each man killed. In the American Civil War the cost was \$5,000. In the first World War the cost rose to \$21,000 per man. In the present World War the cost will not be less than \$50,000 per man. —Watchman-Examiner.

Dr. Louie D. Newton writes urging that our churches which have not made an offering to the British Baptist Missions do so in February. The amount promised by Southern Baptists is \$200,000. There is lacking about \$10,000. Secretary Freeman in Tennessee has asked that the churches in that state make a special offering February 22.

Pastor G. P. White says that the recent meeting at Hazlehurst in which Secretary D. A. McCall preached was most helpful. The attendance was good considering the sickness. Interest was sustained throughout, and the way of salvation was made plain. There were twelve additions to the church, seven of them by baptism. There were many more professions of faith, some of whom will doubtless join later.

Lest we forget: Some of us some years ago joined the Hundred Thousand Club, agreeing to pay one dollar a month, over and above, to pay off the debts on our Southwide boards and institutions. Those debts have now been reduced fifty per cent or more, although not one in fifty of Southern Baptists joined. Now that we have made good progress, let's not stop until we have wiped out all indebtedness, which we hope will be done by 1945. These Southwide institutions are ours; they are the Lord's agencies for bringing in the kingdom. Let us not forget.

An exchange says: "Many of the invitations extended in protracted meetings, or regular services, do not bring salvation if accepted."

In the church notices of a large Washington daily recently there appeared the following, "Rev. will preach at the 11:00 o'clock service tomorrow on 'Things Happen at Night.' There will be no evening service.—Contributed.

It is a conviction with us that every preacher who can should learn to read his Greek New Testament, the language in which it was originally written. But there are two cautions we believe every such preacher should carefully observe. Don't take advantage of the ignorance and tell them that the Greek word means thus and so unless you know positively what you are talking about. And don't allow anybody to believe that you are simply exploiting yourself by any reference to the Greek. We heard of a Methodist Church which asked a bishop to send them a preacher who did not know Greek, and who had never been to Palestine.

Editor F. C. McConnell says in The Baptist Standard: Southern Baptists have no institution that is doing more glorious work than is being done by the Baptist Bible Institute. If you have not had the opportunity to visit this great missionary institution strategically located in New Orleans you have missed an opportunity. Each student is a soul-winning missionary and the work that they are doing in the Catholic sections within a radius of 200 miles of New Orleans is most inspiring. You may rest assured that any amount that you can send Dr. Hamilton to apply on the interest payment, or the principal of the debt, could not be applied to a more worthy cause.

Calvary Baptist Training Union of Jackson will begin an Enlargement Campaign Sunday, February 2, when sufficient new unions properly classified with temporary leadership, will be announced, and definite plans presented for visitation and contact. These special efforts will be continued through the entire week, followed with special program Sunday evening, February 9, when new members will be received and classified. It is the purpose of this department to serve every adult member of the church who is not already engaged in some other service at this hour. Many conferences are being held in preparation for this event, by the pastor, general and associate director and the Adult Department leaders.—Mrs. Lewis Yarborough, B. A. U. Director.

Editor F. C. McConnell has the following in his "Questions Answered Column" in the Baptist Standard: Is it scriptural to invite deacons to membership in a presbytery to ordain either a preacher or a deacon? No. The presbyteries of the churches in the New Testament were presbyters. The two offices were separate, always, and were not confused. A presbyter knew his duty. The word, presbytery, is used only once in the New Testament: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." 1 Tim. 4:14. This was doubtless his ordination. Those who laid their hands on him were presbyters. It was so in every case of ordination. There is just as much scripture for infant baptism as there is for deacons being on presbyteries. There is none. Both ordination and baptism are clearly described in the New Testament.

It is said that Baptist women of Virginia own more than half of the wealth held by Baptists in that state. Somebody tell us how it is in Mississippi.

Many years ago there appeared an article in the Record telling of the great work a brother had done in his church. Shortly afterwards his resignation as pastor was announced. Some one hearing it said, "I thought it must be coming; I saw his ad in the paper."

Dr. Scarborough in the Baptist Standard gives eight good reasons for endowing the Southwestern Seminary. And he's dead right. It is time the Lord's money were going where it belongs and where it will do good. We talk about the "silver and the gold are his" and turn around and put it where He can't get His hands on it. It is our sincere and earnest conviction that if we had put more of our money into Christian Education, there would be less of it going into guns, munitions and national defense.

It is a conviction of ours that there is no more valuable part of a religious paper than the news section. The Bible is mostly about people and important religious events. The gospel is itself good news. People will read news before they read anything else. Of course it ought to be good news, something that will gladden a Christian's heart and do him good. It ought not to be covered up with flattering remarks. We never eat parsley, that green stuff that ladies put around a meat dish. But we go for the meat. News of good work being done in our churches is the most stimulating thing which ever goes out in a religious paper. A great awakening in a church, a great missionary offering reported will awaken all the good people in all the churches. They wish it to happen in their hearts and in their churches. It is a suggestion, and every psychologist will tell you that a suggestion will do more work than a dozen arguments. There is no sales resistance to a suggestion. A man swallows it before he knows it. And it acts on him as a blessed stimulant. It is equal to nitroglycerine. Brother or sister, for the good of the cause and the glory of God send us all the good news; not advertisement but good news.

All of us need somebody who will tell us the plain truth about ourselves; some one like the Lord Jesus who is "a faithful and true witness." Most of us will believe anything complimentary said about us, and resent anything which is not complimentary. That is one reason that everybody needs to read the Bible every day. We may not like what it says but we need it. It is a mirror that shows us up just as we are. "He that looketh into the perfect law, the law of liberty, and continueth therein, being not a hearer that forgetteth, but a doer of work, shall be blessed (happy) in the doing." And here is a faithful word to the youth of our generation given by Dr. Rainey, president of the University of Texas, as reported in the "Baptist Student": In response to the question of Dr. Leavell, "What does the youth of America lack?" Dr. Rainey replied: "They take democracy for granted. They are not studying its basic, fundamental principles and therefore are not seeking to make a dependable contribution to it. It costs them nothing and so they are unwilling, or uninspired, to make any sacrifice for it. They are just having a good time. They do not face up to the moral issues of their day. They have too little moral indignation. They are drifting."

Sparks and Splinters

Pastor J. W. Storer, First Church, Tulsa, Okla., will have Dr. Geo. W. Truett with him in a meeting February 17-28.

It is said that Australia recently forbade the sale of 64 American magazines which are classified as best sellers, on account of their injury to morals.

Rev. L. B. Golden who went from the pastorate in Columbia, Miss., to that of Immanuel Church, Tulsa, Okla., has accepted a call to Greenville, Tennessee.

Alabama Baptists, failing to agree on an educational program at a recent called meeting of their State Convention, will hold another special session on Jan. 28, this time at Montgomery.

Pastor P. E. Cullum of Cambrifa, Va., writes, "The last issue of the Record (Evangelism number) is the most helpful issue of a religious paper that it has ever been my privilege to read."

The United Methodist Church is asking for \$1,000,000 to be raised on the first day of Lent, one fourth to be used among the defense forces, one fourth to be sent to Methodist churches in England and half to go to overseas missions.

In Charlotte, N. C., the health authorities advised the closing of the churches, but allowed the movies to run unmolested. Dr. Luther Little, a Mississippian who has been long pastor of First Church, Charlotte, went on with the church service.

Third Church, St. Louis, which recently celebrated its centennial has in the past ten years had a net increase of 1,700. Present membership 4,800. Dr. C. Oscar Johnson is pastor. There have been 38 men and women who have gone out from this church as ministers and missionaries.

Pastor Percy M. Cooper of Southside Church, Jackson, asks prayer in behalf of the meeting beginning Sunday, Feb. 2, with Rev. D. Wade Smith preaching and Mr. Robert L. Cooper leading the singing.

That sickness and suffering do not necessarily make a man better is shown by the experience of the afflicted man who had lain for years at the pool of Bethesda. He said, "While I am coming another steppeth down before me." It was a case of every man for himself. Suffering helps only when we let the Lord in.

Fifth Avenue Church, Hattiesburg, has called as pastor Dr. I. E. Rouse pastor in Louisville, Ky., and is hopeful of his acceptance. Brother Rouse is a native of Poplarville, an alumnus of Mississippi College and since finishing his work at the Louisville Seminary has been pastor in Louisville.

A short time ago it was said that Dr. O. W. Taylor, editor of The Baptist and Reflector was sick. He has certainly come back with a vim. We have not for a long time seen three better editorials anywhere than those of last week on "Scoffing At The Lord's Coming," "Pillars And Ground Of The Truth," and "The Defense of the Gospel." Just keep on keeping on.

A great responsibility is on those who preach the gospel over the radio. This is especially true of those who represent Southern Baptists every Sunday afternoon at three o'clock. Will you not join in prayer for these preachers that the Lord will help them to bring a genuine gospel message, filled with the Spirit of God; and for the people who hear these messages.

Near to every city there is a place for junk, especially for wornout cars. This means that a lot of people have abandoned the old for the new, the less efficient for that which serves their purpose far better. Paul said, "I have suffered the loss of all things and do account them as junk for the excellency of the knowledge of Christ my Lord." And it was all because, "What the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh that the requirement of the law might be fulfilled in us who walk not after the flesh, but after the Spirit."

If your boy is in one of the military training camps, it would help him in his Christian life, and help him to keep in touch with the home state if you would send him The Baptist Record. Do it today. Send us \$1.00 for eight months.

Plays, playlets, and dramatics may do good in connection with religious truth and work. But somehow our feeling draws the line at dramatizing the Lord's supper. Just as we would hesitate about staging a play to represent the entrance of the high priest into the holy of holies.

Dr. Edgar Godbold advises churches that have adopted the ministers' retirement plan and are temporarily pastorless, by all means to keep up the payments. In the past year 2,000 preachers have been added to those included in the plan, and 3,000 churches in the Southern Baptist Convention.

Tishomingo County Baptist Pastors' Conference meets in Tishomingo Church February 3 at 10 a. m. The program includes Devotional by J. E. Fuller; God's Called Ambassador, (a) As a man and Christian, by B. C. Crawford, (b) His Prayer-life by Berl Franks, (c) In the Pulpit by Joe Hughes; A missionary message at 11 a. m. by A. G. Graham. After lunch a skeleton report of all auxiliaries, and roundtable discussion; Evangelistic Message by W. C. Hamilton.

Judge O. B. Taylor has been asked by the Committee on Baptist Bequests to serve as Secretary. Other members of the Committee are Secretary D. A. McCall, Dr. D. M. Nelson, Dr. L. T. Lowrey and Mr. W. G. Mize. Representatives of Southwide institutions which cooperate will be asked to have representatives on the committee. This committee will conduct a campaign of information and education with a view to securing bequests to Baptist institutions, and advise with those who wish to make such bequests.

Pastor C. W. Thompson and the members of Second Avenue Church in Laurel rejoice in a good year in 1940. All debts have been paid; \$7000 given to all causes; ninety added to the church, and the attendance has been excellent. Members celebrated the pastor's first anniversary with many good gifts. Recently a special service was held for the new members, and Dr. L. G. Gates spoke on "True Worship," as taught by Malachi. Plans for 1941 include Loyalty Campaign beginning March 1, and the revival in May.

A good deal has been said in this country and in Japan about our duty not to offend the racial sensibilities of the Japanese; for example in discriminatory immigration laws. Certainly courtesy and justice ought to be the policy of individuals and of nations. But in view of the policy in Japan to take out of the hands of all aliens the conduct of religious work, what would these same Japanese think if in America no Buddhist or Shinto work should be permissible for Japanese, but must be turned over to native Americans? There used to be a saying that it is a poor rule that will not work both ways.

We have read with a great interest the brief prepared for the supreme court by attorneys who have been employed to test the constitutionality of the recently enacted bill in Mississippi which provides free text books for children in private as well as in public schools. In the chancellor's court Judge Stricker ruled that the bill was not unconstitutional, largely on the ground that it was money given to the children and not to the school. This is a nice point. But we could not help asking the question if that is not true about every provision for support of the public schools.

Eventually the benefit as a matter of course goes to the child, whether it be house, ground, seats, blackboard, maps, charts and everything else. Everything that goes to the school is for the benefit of the child. And so Catholic school houses might be built and everything else provided for them on this theory. You can't separate the two things. Our people know that the case was appealed from the chancery court to the supreme court. The lawyers who prepared the brief are Messrs. Forrest Jackson of Jackson, Luther Smith of Hattiesburg and J. L. Taylor of Gulfport. It is exceedingly difficult to prevent the shadow of the Roman Catholic church from hanging over our courts.

Pastoral Problems

By Norman W. Cox

"Family Troubles"

Nearly every pastor could write a book on the subject of "Family Troubles." A great many families have them. Our hearts are frequently heavy because of domestic tragedies that are occurring within the congregation we serve.

One thing only causes family troubles and that is the failure of somebody in that family to have been a Christian. Families get along together in sweet and blessed relationship where each is faithful to Christ. Not infrequently good people have family troubles but wherever it happens someone has fallen short in his loyalty to Christ. Sometimes there is something we can do. If there is, we ought to do it. Unfortunately many a time we are quite helpless for the reason that one of the other parties will not act like a Christian should act. The years increasingly convince us that faithfulness to Jesus Christ is the only effective marriage insurance.

Sometimes these family troubles would be comical if there was not so much tragedy underneath them. One day a man came to me and wanted my advice on how he could get his wife to increase his spending money allowance. He turned his check over to her and she, so he said, would not allow him to have an allowance that was equal to his spending money needs. That family separated. I knew both of the parties well. Each was wrong in attitude towards the Lord and each other.

CHANGING PRINTERS

About a week ago the Executive Committee of the Convention Board met in Jackson and took up for consideration the matter of contracting for the printing of The Baptist Record, which had been referred to the Executive Secretary. Bids were presented by four different firms. They were from Purser Brothers of Jackson who are now printing the Record and have been for many years, from The Evening Post of Vicksburg, the Meridian Star of Meridian and from Mr. Emmerich of McComb. The bid of the Vicksburg firm was lower than any other and so the Committee voted to make the contract with them. This change was not made because of any dissatisfaction with the present printers, but wholly on the ground of less cost. The members of the Better Printing Company (Purser Brothers) have been all that we could ask in the way of friendly courtesy and cooperation, and we shall part with them with sincere regret. Every workman in the shop is a personal friend of the Editor and Business Manager, and we hold them all in highest esteem. Our friends will recognize of course that this change will require some readjustments in our schedule. Editing a paper in one city and printing it in another will necessitate a fixed schedule for handling all business and all copy. Those who send in articles or news items for the Record will do us the favor of seeing that all copy is promptly in our hands at the earliest possible time. This change will not take effect for two months, or until the present supply of stock paper has been used. But we must begin to adjust ourselves to the new order. Will you please help us and facilitate the work as much as possible.

P. I. LIPSEY,
Editor and Business Manager.

Dr. W. E. Denham of St. Louis has been recently in three church revivals in Missouri. He is popular in Mississippi where he has held many meetings and Bible schools.

Pinola: Rev. Guy Little is rejoicing at the progress at Pinola. They have voted to put a new roof on the pastor's home. They closed the year with all bills paid and approximately \$100 in the treasury. They also gave the pastor a Christmas gift of \$21.00.

Thursday, January 30, 1941

THE BAPTIST RECORD

EUROPEAN JOURNEY—1940

By Plautus I. Lipsey, Jr.

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I. NEW YORK TO BUDAPEST

We sailed from New York at noon, May 18, on the steamship Manhattan for Italy. I had expected to be almost alone on the boat but discovered 200 fellow passengers, of whom more than 150 were with me in third class. At least half were women.

Every passenger aboard felt that he was beginning a great adventure, for central and western Europe were in the war and Italy teetered on the brink. Nobody knew for certain that we should actually reach port, and some of the travelers never did reach their destination.

By race and nationality the passengers were a mixed assortment. The first ten surnames on the list in my part of the ship were: Ajderian, Apicella, Arvidson, Balea, Ball, Ballmert, Bancic, Bartok, Bauer, and Beck. The last five were Ullrich, Vidlanti, Von Naso, Vucetic, and Zokich.

Without doubt this was the most interesting agglomeration of people with whom I ever traveled. As soon as we passed the Statue of Liberty, I went down for lunch, took my place at the assigned table, and looked into the face of my neighbor: an astonishingly beautiful young woman, a yellow-haired blonde. She said her name was Shirley.

In moments of sudden danger my best qualities come to the top (I hope). This was no time for indecision. I looked squarely into those star-spangled gray-green eyes and said bluntly: "I have a wife and three children." After that we didn't have any trouble.

Not so with the thirty-odd young men in our section—"our young heroes," I began to call them—who were going to France to be ambulance drivers for the French. As soon as they saw Shirley, they began to have plenty of trouble, and to harrass her with romantic attentions night and day.

Presently I discovered there were two other women at our table, an elderly Scotch spinster and a middle-aged German frau. They became great chums on the boat.

The young ambulance men were of two rival groups. Avid for publicity, they treated me with great consideration. In a heated struggle for possession of another newspaperman on board they nearly tore him limb from torso. In charge of the larger group was a handsome bearded man of my generation, Sedley Peck, who had gone over to drive an ambulance for the French in 1916, later becoming a member of the French air service. I asked him why he wore a beard, and he told me his story.

"I wear the beard because a bullet tore up my face in the world war," he said. "I was a day bomber for the French. One day we were returning from a raid when a burst of rifle fire from the trenches hit us. My friend, the pilot, slumped in his seat; a bullet had pierced him, coming out at the top of his head. Another bullet hit me in the throat and came out my cheek. Our plane began to go crazy, with the dead man at the controls. I tried to shake him loose, but he was frozen to the 'stick.' I was bleeding freely, and at length, helped by a lurch of the ship, I managed to break him loose—and tumbled him out. Then I brought the plane on to the landing field and came down in a crash. I woke up in a hospital in Bordeaux two weeks later, badly smashed myself."

Well, I must dispose of the glamorous Shirley so the boat and the story may go on. She admitted being from Hollywood, but denied that she was in the moving picture work. Nevertheless, everybody assumed that she was an actress and that the name she gave was a fiction. She endured the massed attentions of the young heroes for four days—then disappeared. We learned she had taken refuge "upstairs," in first class.

In the evenings the passengers would gather in the lounge and listen to the radio war reports. It was the time the Germans were smashing through Holland, Belgium and Northern France. Citizens of all nations involved sat there together listening to the dramatic news coming over

the air waves, sometimes from America, sometimes from European capitals.

The sixth morning we discovered that we were heading into the Azores islands, usually to the south of the course. There was great excitement, and rumors flew wildly. Our ship plowed right between two islands, lovely green rock mountains—and continued eastward.

The next day the ship stopped dead in the sea, and excitement redoubled. Surely, Italy had entered the war! The ship swung entirely round in a circle. I asked the purser why. He said the halt was ordered to permit a surgical operation on a passenger, whom he named. I pointed out this passenger walking down the corridor, and the purser changed his story. An hour of this uncertainty, and the ship struck out eastward again. Next morning we were off the coast of Portugal, steaming south for Gibraltar.

The British always halted and searched ships at Gibraltar. We all looked forward to seeing "the Rock," and observing the war-time procedure. I had never passed this way before. Early next morning I turned out and went on deck, so as not to miss anything. A rocky coastline was visible on the left. I inquired of a steward and learned that we had passed Gibraltar two hours earlier: the British had not halted the ship. We were already in the Mediterranean, and I had seen neither Gibraltar nor the African coast.

Two whole days we steamed through the Mediterranean, which proved to be rougher than the open Atlantic at this time, then came into the harbor of Naples. It was misty and we could see little as we entered. Later we could see Vesuvius smoking on the right—and I heard a German woman remark that the Italians had run a pipe up on the mountain to provide this smoke for the tourist trade. Then, at the spacious landings, we saw a great part of the Italian fleet, many gunboats, a number of cruisers and about ten black submarines.

When we docked, an army of officials, guides and porters swarmed on board. Most of them looked hungry, and some of them were ragged. I said goodbye to the Manhattan, and took a taxi to the Garibaldi railway station; most of the passengers were continuing on the ship to Genoa. Before my train left I walked about Naples for an hour. I have never seen so many evidences of mass poverty in any city. There were no fat men or women in Naples. There were thousands of hungry looking people on the streets, including mothers with children too weak to hold up their heads.

On several visits to Italy in the past ten years, my chief impression (of the people) has been of poverty and hunger.

In Rome I found some old friends among the American officials and newspapermen. They were almost in a panic. Italy would be in the war in a few days, they said. And yet, most Italians apparently did not want war. I began to catch the panic from my friends, and had to take long walks among the noble monuments of ancient Rome, and lecture myself severely, to shake off the prevailing fear.

After four days in the capital, I went up to Genoa. Like Rome, it was plastered with jibes at the British and French, and warlike slogans. A vast throng of Americans embarked on the Manhattan to escape from Europe. Everybody said this would be the last ship to come into the Mediterranean, and I got the shivers along my spine again.

I went up to Turin, near the French frontier, a beautiful city. It was overflowing with troops, and especially with the Alpini who were having their annual reunion. These little goat-like fellows were marching up and down the streets day and night, usually with an orchestra or band for each group, singing and shouting.

I went on to Venice, traveling all day by train. In the dusk I climbed into a gondola and rode in solitude through this city in the sea. I looked up to the silhouettes of the two gaunt gondoleers, outlined against the walls of marble palaces. I summoned up all my knowledge of the Italian language and asked:

"Will there be war for Italy?"

They sang out together in the gentle accents of their musical speech:

"We hope not, Signore."

I asked the same question of my hotel director, a courteous and educated man who spoke English, and he replied: "We shall be in the war in a few days."

Beautiful Venice was deserted, was economically ruined, for its chief support is from tourists. I walked alone through the great piazza of St. Mark, turned into a little restaurant by the great cathedral, and ordered a plate of spaghetti.

Next day I moved on again eastward, stopping for a short visit in Trieste, then across into Yugoslavia. I stepped down for the night at Zagreb, capital of Croatia, and took a midnight stroll through the streets before retiring. To the hotel porter I complained, "Your city is as modern as New York." He was very indignant, and insisted that I should see the "upper city," which is many centuries old.

The train bore me northward into Hungary the following afternoon. The lush meadows of Hungary, covered here and there with flood waters, were alive with droves of horses and cattle, and flocks of geese. We came into Budapest after darkness, and I was driven in a "kiss-taxi" (little taxi) through the delightful, tree-lined streets to my hotel near the center.

Thirty minutes later, I found my way to an outdoor restaurant where a gipsy orchestra played, and ordered a generous portion of fried chicken. For the Magyars know fried chicken and serve it in a most delicious style.

(To Be Continued)

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BAPTIST BEQUEST COMMITTEE

Acting with the approval of the State Convention Board, the Baptist Bequest Committee has been formed composed of Dr. D. A. McCall, Executive Secretary of the Convention Board, Dr. D. M. Nelson, President of Mississippi College, Dr. L. T. Lowrey, President of Blue Mountain College, and Mr. W. G. Mize, Superintendent of the Baptist Orphanage. The committee has extended an invitation to Baptist Southwide institutions and causes to cooperate in the program the committee will undertake.

It will be the particular purpose of the committee to conduct a program of an educational nature seeking to inform the people of the changes which have been made in the Mortmain Laws of Mississippi making it legal, under certain limitations, for persons desiring to do so to make bequests and devise through wills to church causes and to church owned institutions. For the first time in fifty years benevolently disposed persons in this state, who have the means and who may desire to project their lives for good into the long future after their death, have been accorded the right which citizens of every other state already possessed, to accomplish their purpose by leaving money and other property through their wills to church supported causes and institutions.

The committee has requested Judge O. B. Taylor, a deacon of the First Baptist Church, of Jackson, a lawyer and a former Chancery Judge, to serve as director of the educational campaign. It will be recalled that Judge Taylor managed the campaign which resulted in such an overwhelming favorable vote for the amendment of the Mortmain sections of the Constitution. He is intensely interested in our people being informed of the opportunities afforded under the new laws. By reason of his legal and judicial experience and his services for many years as Trust Officer of a large bank, he is splendidly equipped to serve the committee. Persons desiring information in reference to the work of the committee or advice as to how they may accomplish their purpose to make bequests to any Baptist cause or institution should write Judge O. B. Taylor at Jackson.

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The meeting at Hazlehurst closed January 22, after continuing ten days. Secretary McCall preached twice a day. The epidemic of influenza kept many from attending regularly, but we learn that thirty people were added to the church, by letter and baptism and statement.

EDITORIALS

THE FUTURE OF DEMOCRACY

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World conditions today may well excite in the minds of those who believe in and cherish the principle of democracy, fears as to its future. Peace is favorable to democracy, and democracy is for peace. Hatred and hostility endanger democracy and these are the things that control the world today. The fruits of righteousness in every line are sown in peace; and peace in its turn is the product of righteousness.

Men today are standing in fear of the destruction of democracy, for the same things that produce war also destroy democracy. War comes from the selfish aggression of men who seek power and strive for possession of the world's wealth. The roots of war are in what men call economics, or otherwise expressed in the lust of men's hearts. James says, "Whence come wars? Whence come fightings among you? Come they not hence, of your lusts that war in your members? Ye kill and covet and have not." This same spirit seeks to destroy the rights of men, which is another name for democracy.

This is a good place to say that the whole and sole hope of democracy, its source is in the simple religion of Jesus Christ. It will inevitably produce and preserve respect for the sacred and inalienable rights of men. The best example of democracy and the surest hope of its perpetuity is in a New Testament church. A Baptist church, a church of the simple democratic New Testament type is the best example of democracy on earth. It is no surprise to hear that Thomas Jefferson got his conception and pattern of democratic government from a simple Baptist church in Virginia. As long as there is a church of the New Testament pattern there is an example of democracy and hope of men finding their way to a democratic government. The principles of religion and the principles of civil government are not different in this respect.

But ambition and self aggrandizement get into religious bodies and political bodies alike. Personal preferment gets the better of interest in the common good. That is where the whole system of "orders" in the churches originated. Men were unwilling to be brethren and chose to be bosses. They must needs be masters, "bishops," "prelates," "monsignors," "dignitaries," and after a while "archbishops," "cardinals" and "popes." The whole thing is based on the desire to rule over others, to have precedence. The whole thing is a violation of the command of Jesus and destructive of the very spirit of Christianity. If we want democracy in the state, we must preserve it in the churches. Jesus said, "Call no man master, for one is your master even Christ." The future of democracy is with Christian people and in the proper ordering of the churches.

—BR—

There was closed on Sunday a most gracious revival meeting in the church at Clinton. Dr. M. E. Dodd of First Church, Shreveport, preached for a week. All our people knew something of him as a preacher, world traveler, evangelist, missionary statesman and for two years president of the Southern Baptist Convention. The congregations filled the house from the first service and held to the last. The people in the colleges and public school were most cooperative, and the people in the community were responsive. In the many years we have lived at Clinton, we have never seen as many visitors from other towns, cities and communities. The attendance of pastors from other churches was noticeable. The preaching was most instructive, helping to show the way of salvation and the way a Christian can be of most service. We have never seen a more ready response from young people in the rededication of lives to the service of God. The aisles at times were filled with them as they pledged themselves to a new consecration. There were about twelve who united with the church by baptism and probably thirty others who came by letter.

APPEND-EK-TOMY AND ANOTHER TOMY

—o—

Most people are familiar with the word appendectomy, but they may not be so familiar with the origin of the word. Doctors and surgeons (as well as some preachers) have a way of going back to the Greek language for words which convey an exact meaning. Theology, like appendectomy is a Greek word. This word of the surgeons is made up of three words, for Greeks like Germans had a way of putting two or three words together to make one new one.

Here are three words: "append," and "ek," and "tomy." The first is an abbreviation for "appendix"; the second is the preposition ek, which means "out," and the third "tomy," which means "cutting." And when you put the three together, the word means "cutting out the appendix." It is a surgeon's job and should be undertaken only by somebody who knows his business; for doing it right or wrong means life or death.

Now here is the other "tomy," for we have spoken of the first only that we might introduce the second. The first is "appendectomy; the second is orthotomy. Now the word "orthotomy" is probably not in your dictionary, but "orthotomic" the adjective is, and a dozen other orthos, including orthodoxy. Now "orthotomy" is as good as any of them, and you will find good grounds for it in the Bible. If you will read 2 Tim. 2:15 you will find the participial form of it, where Paul says "cutting straight," not "rightly dividing," or "handling aright."

And this business of cutting straight is a very important job, and one for a skilled surgeon, just as "appendectomy" is. Here is what Paul says, "Give diligence to present thyself approved unto God, (able to stand an examination and make the grade in surgery), a workman (craftsman) that is unashamed (that won't flunk on the job) cutting accurately when it comes to handling the word of truth." For life and death depend on what you are doing; eternal life and eternal death.

A friend told us the other day he had just returned from New York City where he had gone for a delicate operation, and returned in good condition. He went a long way and paid a good sum to have the work done by somebody who knew his business. The reason was that the operation necessitated using the surgeon's knife in a place right next to an important artery near the brain. To have made a slight mistake meant certain and almost instant death. But the surgeon knew his business, and the patient came away relieved and well.

Paul had Timothy under his instruction and he insisted that Timothy should put forth the utmost effort to use the word of God for the saving of people that were diseased of soul. The preacher deals with eternal, spiritual issues. He is a surgeon of souls, and life and death hang on his using the word in a skillful manner.

Brother beloved, it is not a matter of "dividing the word." There is no suggestion here of taking the Bible apart and giving some of it to some people and another part to other people. You have heard preachers quote this scripture along with one from another part of the Bible which has no possible connection with it. They say, "Rightly dividing the word, giving to each his portion in due season." It is just about as if some one should say, "Judas went and hanged himself; go thou and do likewise." That is not rightly dividing the word. It is making a "hasty pudding" of it.

—BR—

Pastor L. S. Cole, who went from Marks, has been five years at Refugio, Texas. He reports wonderful progress. A debt of \$1,400 on the Sunday school annex has been paid. A six room parsonage has been built and almost paid for. Mission contributions have grown from \$198.00 in 1936, to \$850 the next year, then to \$1,040, then to \$915.00, and \$1,035.00 in 1940. For all causes in five years the gifts were \$27,000. There have been 561 additions, 218 of them by baptism. The Sunday school has been standard for two years, other organizations prospering. The fellowship is of the best.

THAT THE TRUTH OF THE GOSPEL MAY CONTINUE

—o—

Paul probably seemed to some of his contemporary Christian brethren as an unnecessarily contentious spirit. In his advocacy and defense of the gospel he was punctilious and meticulous to a degree. We here use the word meticulous in the sense of extremely careful and anxious that the truth should be preserved. He was afraid that the gospel which he preached should be corrupted and deprived of its efficacy by changes in it or additions to it which would deprive it of its saving and sanctifying power. He did not want his converts to be carried away from the truth of the gospel. He believed that people were saved by believing the truth, and not by believing something which was not true. He believed in sanctification of the Spirit and belief of the truth. The words of Jesus, "Sanctify them in the truth; thy word is truth" were a deep conviction of his soul.

There are people today, as there doubtless were in Paul's day, who think that all this technical language about religious matters, this insistence on sound teaching, is just so much ado about nothing. Why be so concerned about the forms of orthodoxy? Why not put the emphasis on proper conduct and practical service, and not on theological shibboleths?

This is just as if your wife were sick and at the point of death; the doctor has called, made an examination and written out a prescription which you take to the druggist. He looks at it carefully, and as carefully begins to take down a bottle here and there and measures from each what is required. You impatiently call to him and say, "Brother, I'm in a hurry; just give me anything you get your hand on, just so its medicine." No, you never saw anybody do that. And why should a man be less careful when he goes to deal with souls that need to be cured.

Or again a bridge is to be built across the Mississippi River. Some hasty blunderer gets all out of patience with the engineers who begin to make blue prints, charts and plans. He says, what's the use of all this figuring and wasting of time? Give me some sand and cement and I will have a bridge over the river in a jiffy.

Or a doctor might have said when experiments were made with yellow fever patients in Havana, "Why waste all this time; just lay in a supply of calomel and quinine." Or somebody might say today why bother about the draining of swamps and destroying malarial germs?

Paul wasn't built that way. He saw that any departure from the truth jeopardized the whole gospel and destroyed the hope of saving a lost world. Have all the surveys you wish to find out the needs of a lost world; send your commissions to the ends of the earth to study the moral, mental and physical conditions of men; but know this that when you go to healing a sick world, the only thing that will have men is the truth which the gospel brings to them.

If a man is a simpleton who meddles with the laws of mathematics when he goes to build a bridge; or plays fast and loose with the laws of chemistry when he fills a prescription for a sick person, or disregards the laws of electricity when he undertakes to build a power plant; then all the more is he either a simpleton or a criminal when he thinks he can handle the word of God carelessly or deceitfully.

—BR—

February number of the Baptist Training Union Magazine has a good write-up of Secretary Auber J. Wilds, with pictures showing how much he has improved since he was a boy. It is a worthy tribute to one of our most faithful and efficient state workers.

One thing is important in the change made in printers. We must try to speed up everything. It will greatly help if every one writing for publication in the Record will send us his copy, if possible, typewritten. If we have to copy it it will in all probability be abbreviated. We may have to do that anyway. If you wish yours to come out promptly make it short and write it plainly.

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THE HELMET OF SALVATION

After directing the Christian to provide himself with the shield of faith, Paul next tells him to "take the helmet of salvation." This cannot mean that he is to get himself saved, for that is a matter of past and present experience. He would not be summoned to fight until that was settled. Neither did Paul mean by the helmet of salvation something which the Christian soldier was to offer to some one else. It can only mean, as we understand it, the assurance of his own salvation, the worth of it to him in this present life of conflict.

A man will be a poor soldier who is doubtful about the cause for which he fights; or who is uncertain of the issue of the fight in which he is engaged. Shakespear says,

"Thrice is he armed who hath his quarrel just, And he but naked, though locked up in steel, Whose conscience with injustice is corrupted." And Dr. Gambrell was won't to say that "a man is never whipped until he is whipped on the inside." Men do not lay down their lives for trifles. And none but Don Quixotes fight for phantasms.

A man who enters this fight with principalities and powers and who stays in to the finish, must know that salvation is a reality. He must know that his own salvation is assured by the promise of God and safe in the hands of God. He will not simply know that it is real, but that it is worth more than physical life; that it is worth more than all else in the world beside; that it is worth more to him and to the world than everything that men count valuable, or that by which men measure values. He ought to be able to say with Paul, "I have suffered the loss of all things and do count them but refuse for the excellency of the knowledge of Christ Jesus my Lord, that I may gain him and be found in him."

These things will make him unconscious of and immune to the blows of the adversary that may be rained on his head. The attacks on him personally fall harmless; and the assaults on his faith, or on the truth which he believes, and proclaims are without effect on him. He knows God, is confident in his truth and assured of his salvation.

Most of the pieces of armor which Paul had seen the Roman soldiers use, have been discarded. But the helmet is still a part of the equipment of a modern soldier. While writing these lines I stopped to take in my hands a helmet sent from France in 1918, attached to which was a tag on which was written "A camouflaged German helmet taken by Lt. P. I. Lipsey, Jr., from a concrete dugout in the Hindenberg line." To this day these helmets are found necessary.

Is it too much to say that the assaults of the enemies of religion are directed at the heads of our young people, and sometimes those not so young. These attacks come in the forms of questions and doubts. They are called "appeals to reason"; their purpose is to make Christians uncertain of the truth, to weaken their hold on the revealed truth of God. And the protection against it is the personal experience of a salvation that rises above doubt and questioning as Long's Peak in Colorado rises above the hills about it, and above the mists and clouds which hang about its feet or girdle its waist line. An experience with God is a demonstration which no arrows of the enemy can reach, an assurance which cannot be shaken by the battle axes of the prince of the power of the air.

Helmets have saved many soldiers' lives, and the helmet of salvation has kept many a man in the fight for God who would otherwise have been sent permanently to the hospital.

—BR—

On February 2 Dr. Ellis A. Fuller, pastor of First Church in Atlanta and President of the Home Mission Board will speak over radio WJDX, Jackson at 3 p. m. He and Dr. John H. Buchanan have swapped places. The Radio Committee has received already 7752 pieces of mail in response to the first three broadcasts.

GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b ("Till I came, give attendance to reading — give thyself WHOLLY to them, that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subscribe."

WEST LAUREL

Being pastorless, West Laurel invited us to supply for them and we had the time of our life. We preached to two good crowds and spoke to a young people's B. T. U. that was larger than some church congregations.

Horace Headrick is the Sunday school superintendent and a good one. He has an excellent organization of more than 100 workers. Clifton King is equally proud of his B. T. U. department with 90 workers.

And the Headricks and Floods did entertain us. We gained several pounds.

Jones County has circulations listed as follows: CENTREVILLE 33, ELLISVILLE 109, South Laurel 1, Second Avenue 6, FIRST LAUREL 360, WEST LAUREL 165, MOSELLE 25, Ovett 5, SAND HILL 9, Shelton 1, Soso 5, PINE GROVE 37, SUMMERLAND 52, Mt. Oral 3.

OTHERS SHOULD BE IMPRESSED.

Clinton, Mississippi
January 19, 1941.

Rev. A. L. Goodrich,
Circulation Manager
Baptist Record
Clinton, Mississippi

Dear brother Goodrich:

From my observation of the results produced in other churches and from some of the conversations of my fellow ministers, I have been very much impressed with the EVERY FAMILY plan of the Baptist Record. Consequently, I have decided to use a part of my tithe in giving the Record to the members of the church where I am privileged to serve—Franklin Baptist Church in Madison County—with the hope and prayer that it will help us in our work for His glory.

Enclosed please find a list of twenty-five families, to whom I want the Record sent, together with two dollars and ten cents to pay for the first month's cost.

Yours in Christ,
Charles A. Jolly, Pastor
Franklin Baptist Church.

THE RECORD ADDS OTHERS

Among some recent additions to the E—F— list of the Baptist Record are the following churches:

Salem, Scott County, Rev. W. H. Wood, pastor; Sylvarena, Smith County, S. E. Sumrall; McLain, Greene County, J. H. Cothorn; Oak Grove, Scott, W. H. Wood; Old Fellowship, Jasper, L. R. Massey; Ruth, Lincoln, L. E. Smith; New Hope, Leake, Kelva Moore; Oak Grove, Desoto, M. C. Whitten.

THE EVERY FAMILY PLAN HELPS HERE'S THE PROOF

Furnished by Your Neighbors

Lorman is enjoying a season of prosperity. The Sunday school attendance went up from 16 in June to 60 in August. The new Sunday school rooms are now ready. Since the pastor began his ministry here a B. T. U. and a W. M. U. have been organized. Mrs. Normie L. Sullivan—Lorman is an E. F. church.

Dr. A. B. Wood, pastor at Forest says last Sunday was one of the best days in his experience there; the largest crowd at any morning service, an extra room full. Large crowd at the evening service; 247 in Sunday school, and 85 in B. T. U.—Another E. F. church.

Pastor Nix preached to full houses at Centerville Church, Jones County, Oct. 13. There were 66 in Sunday school and 88 in B. T. U., a record attendance. The church has a real program for

the new year.—Another E. F. Church.

This paragraph from the Bulletin of the First Church, Canton, sounds good: "According to our record, EVERY resident member of our church, except those physically incapacitated have been in attendance at the worship services within the last few weeks, except 19. We shall put forth an effort to have these in attendance at some of the revival services. The church should minister to every individual."—The E. F. Plan helps.

Pastor A. B. Pierce is happy, along with all his folks, that a new high Sunday school attendance record was recently established at Crystal Springs. Pastor Rowe Holcomb and Superintendent J. E. Sweany are rejoicing over the same at Kosciusko.—E. F. Churches do more.

In First Church, Philadelphia, Miss., the attendance at the B. T. U. has now broken all records, reaching 251.—Not unusual from E. F. churches.

PROMINENT BUSINESS MEN O. K. CAMPAIGN

I am heartily in accord with the program to increase the circulation of our State Baptist papers. Well informed Baptists make better Baptists; better Baptists do a greater service for the Lord.—E. G. Rich, Rich Auto Supply Company, Orlando, Florida.

Baptists without information are Baptists without inspiration. The denominational paper should be in every Baptist home. It carries a continuous message of our Baptist program, showing its needs, making its appeals, revealing (Continued on page 8)

—BR—

DANGER AHEAD!

By Lawson H. Cooke

In a campaign spread over a period of years, we usually start off with a flash, and during the first few months, we drive with high enthusiasm and splendid determination. After a while, however, we run out of steam, and the campaign begins to drag, and it closes before time, and far behind our goal. This is the difference between a campaign and a movement.

Of course, I am thinking about our efforts, begun last year, to build the circulation of our state papers to five hundred thousand by 1945. The results last year are very gratifying, but not a sufficient increase to put us across by 1945.

We must take into account the subscriptions which will automatically expire each year between now and 1945, but which will not be automatically renewed.

We have a tremendous job, and can accomplish it only by the most persistent, untiring, and determined work, backed by every inch of available publicity. If we "let down" in 1941, we will never make it.

IS THE PAPER IN YOUR BUDGET?

Reports from every section of the Southern Baptist Convention indicate a steadily growing purpose on the part of our people to put our State Baptist Papers in the budget of the churches. Many churches have put the paper in the budget since the movement was launched at the Convention in Baltimore last June. I do not have a report of the total number of new budget churches, nor of the total increase of circulation through the club plan, but it is certain that the movement is well on its way.

May I urge the importance of this undertaking, confidently claiming the cooperation of pastors and lay leaders in every state. I hope we may go to Birmingham with a report of progress that will thrill our people from Maryland to New Mexico and from Illinois to Florida. When we put the paper in a new home, we strengthen every agency, institution and cause fostered by Southern Baptists. It is a sound, practical method of furthering the Kingdom of God. Our Baptist papers inform, indoctrinate, enlist, unify, and inspire our people. Thank you.

Louie D. Newton,
Chairman S. B. C. Committee.

DEMOCRACY VS. DICTATORSHIP

By J. L. Boyd

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In recent years, and particularly just at this present time, the words of the caption of this article, and the ideas back of them, have been uppermost in the minds of the peoples of the whole world. These inherent ideas were at war even before the peoples of the various nations, and even hemispheres came to grips in the present war which seems to be set on the elimination or obliteration of each other. Truly, it is a fight to the finish, only time will reveal the ultimate outcome.

This conflict of ideas is not confined to modern times, but is one that has existed in a more or less marked degree from the earliest times that men have sought to govern themselves. And strange as it seems, democracy has ever had to struggle to hold its own against the apparent natural drift toward the other extreme—that of dictatorship. How easy it is for mankind to follow the evil tendencies; and how difficult, often, to stem the tide from such drifts.

I have been pursuing for the past month a recently published book, entitled, "The Life of Greece" by Will Durant, in which is described the earliest and perhaps the purest democracy that has ever existed among men. This brief paragraph tells how it was accomplished:

"In the election that ensued, Isagoras, representing the aristocracy was chosen to the chief archon. Cleisthenes, one of the defeated candidates, aroused the people to revolt, overthrew Isagoras, and set up a popular dictatorship. The Spartans again invaded Athens, seeking to restore Isagoras; but the Athenians resisted so tenaciously that the Spartans retired, and Cleisthenes, Alcmaeonid aristocrat, proceeded to establish democracy (507 B. C.)"

Under this set-up, the assembly or law-making body in a full meeting of its membership would have meant an attendance of approximately 30,000 men. Trial by jury was not before twelve honorable men of one's peers, but before many. As for instance, the trial of Socrates was held "before a popular court of some five hundred citizens, mostly of the less educated class." In their tax levies, too, they had "a sales tax."

But from the time of its establishment to the downfall of Greece, there was a constant struggle between the champions of the various forms of government—democracy, aristocracy, oligarchy, and dictatorship—when first one and then another group was in and out of power. In fact, there is much in the history of "The Athenian Empire" that runs parallel to our own democracy and civilization of the present day. Specially do we note some of these in the following excerpts:

"Bank failures were not uncommon, and we hear of 'panics' in which bank after bank closed its doors."

"Fortunes were made and unmade with a new rapidity, and were spent in lavish display."

"In the midst of this wealth poverty increased."

"Hundreds of citizens depended for their maintenance upon fees paid for attendance at the assembly or the courts; and thousands of the population had to be fed by the temples or the state."

"Athenian society divided itself into Plato's 'two cities'—'one the city of the poor, the other of the rich, the one at war with the other.'"

"The poor schemed to despoil the rich by legislation or revolution, the rich organized themselves for protection against the poor."

"The rich have become so unsocial (wrote Isocrates 366 B. C.) that those who own property had rather throw their possessions into the sea than lend aid to the needy, while those who are in poorer circumstances would less gladly find a treasure than seize the possessions of the rich."

"Even rich men among them, like Plato, began to flirt with communistic ideas (catering to the poor)."

"Finally the poorer citizens captured the Assembly, and began to vote the property of the rich into the coffers of the state, for redistribution among the needy and the voters through state enterprises and fees."

"When I was a boy (wrote one rich man) wealth

was regarded as a thing so secure as well as admirable that almost every one affected to own more property than he actually possessed. Now a man has to be ready to defend himself against being rich as if it were the worst of crimes."

"The great festivals, though religious in origin, are used as safety valves for the natural promiscuity of humanity; and sexual license on such occasions is condoned. No stigma is attached in Athens to the occasional intercourse of young men with courtesans; even married men may patronize them without any great moral penalty than a scolding at home and a slightly tarnished reputation in the city."

"For the man, divorce is simple; he may dismiss his wife at any time, without stating the cause."

"All in all, in the matter of sex relations, Athenian custom and law are thoroughly man-made, and represent an Oriental retrogression from the society of Egypt, Crete and the Homeric Age."

"The rising and half-alien bourgeoisie (Fifth Columnists) of Athens had little use for the traditional faith, and as the state religion lost its hold, the individual freed himself more and more from the moral restraints—the son from parental authority, the male from marriage, the woman from motherhood, the citizen from political responsibility."

"The whole people spent more on public banquets and entertainments than in the provision necessary for the well-being of the state. Athletics were professionalized; the citizens now content to exert themselves vicariously by witnessing professional exhibitions."

"War itself had become professionalized, and soldiers shed their blood now, not for a fatherland, but for the best paymaster that they could find."

"The rhetors became professional lawyers and politicians, divided into parties and tore the air with their campaigns, and many specialized in invalidating wills, and amassed fortunes through opportunism and reckless demagogery. And the people voted for those who made the greatest promises."

"According to the law, bribery was punished with death; but according to Isocrates it was rewarded with military preferment."

It was thus that a great and powerful empire which at one time dominated the entire Mediterranean world, politically, and from a cultural standpoint "the most memorable in the history of the world," perhaps, hastened to what the author characteristically termed "The Suicide of Greece." And we are reminded of the words of another:

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates, and men decay."

We wonder whether we of this modern, boasted civilization of ours, which has so many of the marks of the period of Greece's decadence, had not better sit up and take notice, and bestir ourselves in an effort to stem the tide of such a fate as hers.

—BR—

THE WORLD'S GREATEST WORDS

By Dr. Wm. James Robinson

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"Take heed what ye hear"—Jesus. What we hear makes us what we are. Every wise man is careful about his health, his exercise and his diet. And he is painstakingly careful about what he hears. Improper eating and drinking injures one's body and impairs one's usefulness. Hearing unwise, unwholesome, vulgar thoughts degrades one's love for the pure, the beautiful, the wise and worse still impairs one's integrity. Most men who are degraded as well as those of unquestioned integrity are so because of what they have heard.

Youth is the time to prepare for achievement in manhood. The one who desires to make a real contribution to the world and also desires to get most out of life has no time to listen to the voice of evil. Every moment should be used wisely.

—BR—

Pastor Harry Lee Spencer who went from Mississippi to College Avenue Church, Ft. Worth, has resigned to accept a call to Stephenville, Tex.

CUTTING THE NERVE OF CHRISTIAN ENDEAVOR

By H. W. Tribble

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The response of the Christian to the needs of the world springs from the deep conviction that man without Christ is eternally and irrevocably lost. A part of that conviction is the recognition that man was created in the image of God, designed for fellowship with his creator, and capable of rendering valuable service in promoting the reign of divine grace in the moral order. Another part of that conviction is the recognition that sin separates man from God, sends him away into spiritual darkness, blights his entire life for time and eternity, and renders him rebellious to God's beneficent rule. A third part of that conviction is that Christ is man's only hope, the only one who can bring to bear upon man the divine power that is needed for man's redemption from sin. That is the nerve of Christian endeavor. Along with that conviction we must recognize the motive that leads the Christian to seek to translate his conviction into missionary and evangelistic effort. That motive is three-fold. It is first of all gratitude to Christ for his own salvation. There is nothing that he can do which will discharge his debt to Christ his Savior, but there is much that he can do to show his gratitude. The best opportunity that he has for such expression of gratitude is in leading others to know Christ as Savior. The second part of the motive is his love for Christ. Because he loves his Savior he delights to do his will, and the best thing that he can do to express his love for Christ is to help others to appreciate Christ. The third phase of the motive is love for the lives of men and women and boys and girls. The Christian sees spiritual values undeveloped and unattained in unsaved lives. He loves unregenerate people for the possibilities that are theirs, for what they may become in fellowship with Christ, for the service that they may render to the Kingdom of God.

Now anything that undercuts this three-fold conviction and this three-fold motive is sure to defeat Christian endeavor at its source. That which most viciously attacks the nerve of Christian endeavor is the attitude that denies the conviction that man in sin without Christ is lost. Any suggestion that man is not eternally lost offers the possibility that he might be saved some other way than through a personal fellowship with Christ. Equally subtle and dangerous to the whole program of Christian endeavor is the suggestion that there may be some other way whereby man may be saved, or whereby man may save himself. Any suggestion that natural revelation, or human development, or science apart from religion, might lead men into a development that would issue in eternal blessedness or in fellowship with God, cuts the nerve of Christian endeavor. One attitude says that man is not really lost, while the other says that Christ is not the only Savior. The Christian conviction is that man is actually and eternally lost and that Christ is the only Savior. If we surrender that conviction, we cut the central nerve and cast away the chief motive of evangelism and missions. Therefore, it is of supreme importance that we keep our minds clear concerning these basic truths of the Christian gospel.

—BR—

We have received a booklet outlining the work of the Baptist Bible School in Washington, D. C., which has now been in operation for ten years. Apparently the hours and courses of study are arranged so that people who are otherwise engaged may take the work offered. The outline of the curriculum indicates a wide range of study. We believe there is here good opportunity for improving the workers who attend the classes. Those in charge of the school deserve great credit, as it is without endowment and without any home of its own. We remember that when we went to the Seminary in Louisville, it was without any property, but used rented rooms for class rooms and a rented hotel for dormitory space.

the needs of conviction that I irrevocably recognize of God, de- or, and cap- in promoting al order. An recognition ds him away entire life in rebellious part of that only hope, the soon man the s redemption an endeavor. st recognize to seek to ary and ev- ree-fold. It his own sal- an do which Savior, but w his grati- has for such g others to part of the use he loves ill, and the his love for iate Christ. ove for the d girls. The developed and es unregen- t are theirs, owsip with y render to

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ng the work ington, D. C., for ten years. f study are otherwise en- the outline of age of study. portunity for the classes. serve great and without at when we t was with- rooms for dormitory

Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

"Go" Mt. 5:24; "Go" Mt. 10:6; "Go" Mt. 11:4; "Go" Mt. 28:7; "Go" Mt. 28:29; "Go" Mk. 16:15; "Go" Lk. 9:10.

"Give" Mt. 5:42; "Give" Mt. 10:8; "Give" Mt. 19:21; "Give" Lk. 6:38; "Give" II Cor. 9:7.

I

THE PERILS OF NON-COOPERATION

A distracted world, a distorted Christianity, a divided church leadership tell the story of the perils of non-cooperation within the churches and among the churches of Jesus Christ. I think some of the following can be charged against the criminality of non-cooperation.

1. It blocks God's world program. It is impossible to calculate the losses of non-cooperation in the missionary program of Christianity.

2. It nullifies Christ's orders and breaks the power of his authority.

3. It crosses all the genius of Christianity at right angles. Christianity is in its very heart a cooperative religion. It thrives on it. Its achievements are based on it.

4. It devalues regeneration not to cooperate. The germ of regeneration is a multiplying germ. For one not to carry the gospel forward argues that he does not possess the gospel.

5. It discounts the work of the Holy Spirit. A stubborn, rebellious, non-cooperating Christianity will halt the power of the Spirit anywhere, and make null and void all the work of his love and missionary concern.

6. It belittles the worth of souls and sacrificial service. If Christian men do not love each other enough in the churches to cooperate in winning souls, then what are souls worth anyhow?

7. It dishonors discipleship. A virile discipleship demands cooperation, and non-cooperation is the eternal discouragement and embarrassment to the highest expression of discipleship in Christ.

8. It blocks the path and chance of sinners to be saved, and here probably is non-cooperation's deadliest work.

9. It causes spiritual death to the churches.

Things That Feed Cooperation

Take the following catalogue of spiritual nutriments and nourishments to the great doctrine of spiritual team work for Christ.

1. A magnification of spiritual values in the local church will make mightily for spiritual cooperancy.

2. Plain proclamation of truth, a balanced preaching, with no hobbies nor ministerial crotchetts, will help on the work of working together.

3. A development of gospel, spiritual fellowship will greatly strengthen the efforts at cooperative building of Christ's kingdom.

4. A persistent impartation of world-wide missionary effort on the part of the leadership of the churches will encourage in a wide circle the church members to cooperate with each other, and the different churches to cooperate with each other.

5. The cultivation of missionary associations, the visitation of missionary heroes in the life of the church will spread the doctrine of cooperation.

6. A balanced teaching of Bible stewardship, divine ownership of money, a spiritual debtors-hip to a lost world, a gospel trusteeship binding upon the consciences of all, and a guardianship of souls, and a tithing distribution of one's money will help on the work of cooperation.

7. The predominance of a perennial evangelism in pulpit and pew, leading the church on a hot trail after the lost will show the people how to work together.

8. The cultivation of a wide missionary ac-

quaintance in the distribution of missionary books and tracts will inspire the hearts of the church to carry the gospel to wider horizons.

9. Facing the call of God for our children and for ourselves, as he deals with our and their hearts for new leadership, will help men to build Christ's kingdom together.

10. The establishment and support of Christian educational institutions will greatly put forward the right sort of cooperation.

These and many other things will help a spirit-guided leadership to build for Christ the right sort of churches in going on together to make real Christ's whole world-will in our generation. Pentecost is a triumphant lesson in spiritual cooperation. God's people will miss much if they miss that out of Pentecost.

—PRODUCTS OF PENTECOST

By L. R. Scarborough,

Fleming H. Revell Company

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II

Good response to the Tithing Campaign is heard from over the State. One Pastor writes: "Last Sunday the deacons signed the duplicate tithing card 100 percent, and recommends to the church that tithing be adopted by the church as a method of financing the work of the Kingdom. This recommendation was accepted by the church without a single word of opposition or a single dissenting vote. The members were asked to come down to the front after the service, and get a tithing card. They were not passed out or handed to the people without their request for one. You sent me fifty cards, only five of them were left. It looks like we are going to need several more for next Sunday. Please send me 25 more of these tithing cards.

Several of the members of the church have said to me, "I believe this thing is going over in a grand way, and it will mean much for our church."

III

January is Hundred Thousand Club month. We find some interesting facts from The Baptist Program along this line: Every dollar received through the Baptist Hundred Thousand Club is paid upon the principal of the denomination's debts. The amount received by states from the beginning up to December 1, 1940 follows: Direct, \$35,782.33; Alabama, \$76,085.65; Arkansas, \$41,575.94; Arizona, \$3,850.70; District of Columbia, \$6,308.54; Florida, \$71,099.37; Georgia, \$165,464.06; Illinois, \$16,101.01; Kentucky, \$103,793.28; Louisiana, \$65,263.54; Maryland, \$4,705.57; Mississippi, \$69,877.60; Missouri, \$87,038.17; New Mexico, \$9,939.27; North Carolina, \$64,571.35; Oklahoma, \$59,259.39; South Carolina, \$27,840.37; Tennessee, \$106,461.49; Texas, \$217,861.86; Virginia, \$14,363.29; Total, \$1,247,242.78.

IV

"And the Lord added to the church daily—", Acts 2:47.

At First Church, Hazlehurst, in a recent series, fifteen to eighteen young people confessed Christ on Sunday morning; twenty or thirty lost had asked for prayer the Friday before; Sunday evening two came by letter and two for baptism; Monday, two confessed Christ, one by letter; Tuesday, three for baptism, and, Wednesday, two by letter. Beautiful weather prevailed though flu raged. Despite that and ball games, shows and indifference, folks came. A lovely people. Dr. and Mrs. White make a marvelous pastor family. Leading financiers, business men, housewives and others were loyal. The voices of children still ring in the ears of the Writer.

Just some more State Missions through the Cooperative Program under the Hand of our God. Doxology!

V

A young student recently related a testimony in the Baptist Record about Dr. Dobbins. He finds it not true to fact and regrets the mis-statement. It was a consecration and not a conversion. Glad to correct it for him.

VI

We began the year 1941 by attending the Southwide B. T. U. Conference in Memphis at

NOW CLUB

DOUBLING THE FIVE THOUSAND CLUB

A DEBTLESS DENOMINATION BEFORE 1945

HONESTY * LOYALTY * VICTORY

No. 930 for \$36, S. S. Class, Mt. Olive Church, (Ras E. Young, worker).

No. 931 for \$36, member Handsboro, (Rev. E. S. Flynt, worker).

No. 873 for \$36, No. 874 for \$36, No. 875 for \$36, No. 876 for \$36, No. 885 for \$36, No. 886 for \$36, No. 887 for \$36, No. 888 for \$36, No. 889 for \$36, No. 262 for \$50, No. 264 for \$50, No. 330 for \$50, No. 331 for \$50, No. 306 for \$100, No. 307 for \$100, No. 308 for \$100, No. 309 for \$100, No. 310 for \$100, No. 313 for \$100, No. 263 for \$50, No. 70 for \$250, No. 265 for \$50 and No. 93 for \$250, each from a member of Leland Church, (McLaurin and Hightower, field workers).

the special invitation of the Sunday School Board. Dr. Holcomb, et al have been good to us in years past. A great meeting.

Vesper service at Copiah-Lincoln College, Wesson. Some upstanding Christians there.

Great congregation at First Presbyterian Church, Jackson. We have more friends from this group who pray for us by name than from any other non-Baptist group.

Great Brotherhood meet at Ellisville, Brother Horace Hedrick newly elected president. About three hundred heard Jno. Wm. McCall, Christian, lawyer, deacon, Bible teacher and democrat bring a stirring message.

First Church, Jackson — spoke at workers' council, then, in service ordaining deacons. We noticed some of the deacons being ordained taking notes on Scriptures used, expositions given and good books referred to. They will make good deacons. Watch them!

BR

A. D. Foreman, Jr., goes from San Angelo, Texas to the pastorate of First Church, Amarillo.

Pleasant Valley Church, Simpson County: Bernice and Perry Westmoreland were ordained as deacons the fifth Sunday in December. Rev. C. W. Black preached the ordination sermon on "What Is the Church." They have again called Rev. Guy Little as pastor. Plans are being made to put a new roof on the church and the pastor expects soon to have the EVERY FAMILY Plan of The Baptist Record adopted.

To Russell Baptist Church: You are now receiving the Baptist Record on the EVERY FAMILY Plan. Our church is proud to be one of the large number in Mississippi that has this progressive plan. May we urge you to read it carefully. The Record is filled with the kind of reading matter that Baptists need to read. The Every Family Plan of the Record is sponsored by your Brotherhood and reading the Record will be our ample reward.—J. L. Sims, President; W. G. Harper, Secretary and Treasurer.

The Baptist Message passes on the word gotten from the Scottish Rite clip sheet that it was found that in Brazil there were 1200 schools in which only the German language was used; and many others in which the Japanese language was used. The order was issued that Portuguese should be the language of the schools, but it has been poorly obeyed, or disregarded. The feet of iron and clay may be found in many American republics, and it bodes no good for the future.

Jackson was last week given a sample of the work which the liquor business is doing everywhere it gets a chance. A man in a drunken condition for several days shot two men in a restaurant with whom he had had no trouble at all, and then shot himself to death. Jackson is one of the best managed cities we know, and its officers have no sympathy with the liquor business. But they are in a measure helpless when the federal government licenses bootleggers to do their deadly and dirty work.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Executive Secretary—Miss Fannie Traylor
Young People's Secty—Miss Edwina Robinson
Miss Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship—Mrs. J. H. Street, 1412 5th St., Laurel, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

GIRLS' AUXILIARY—OUR VALENTINE

With Girls' Auxiliary Focus Week coming February 9-14, our girls become our Valentines. And they really ought to be all the time because in these awful days girlhood has so much to learn of world love and true national affection based on love for God. The atmosphere of home and school and church must be conducive to developing forbearance and understanding, generosity and forgiveness, compassion and a zeal for justice to all, not just a favored few. During Focus Week the importance of girlhood and of a proper fostering of Girls' Auxiliary should be set before the Woman's Missionary Society in every way possible in the plans of W.M.U. young people's director and Girls' Auxiliary counselor, also thought of the girls themselves.

—o—

AS A GIRL ALERT IN GIRLS' AUXILIARY

I will seek to follow
the STAR IDEALS and be

Growing like Christ
Interested in missions
Radiating love
Looking into all lands
Sending gifts to help

Answering cries of need
Unceasingly studying missions
Xcelling in good works
Impressing others for Christ
Loving all the world
Inviting others to share
Always considerate
Reaching rare joys
Yielding to His will

—o—

GIRLS' AUXILIARY FOCUS WEEK

Both Junior and Intermediate Girls' Auxiliaries will be observing February 9-14 as a week set aside to strengthen their organization.

So G.A. Counselors and Third Vice-President of the W.M.U., let's chat for a few moments about this important week.

First, some counselors have become confused as to the purpose of this week; let's remember that

1. It isn't a week of parties, banquets only but a week of many worthwhile activities.

2. It isn't a time when Girls' Auxiliary is merely focused upon, but a week when the Girls' Auxiliary is called to focus its attention upon improving its organization, helping people around them, and learning about God's world.

Now let's look at some essentials of a properly executed Focus Week:

1. Some activity that will make the entire church, mothers and fathers, and brothers and sisters, conscious of the fact that your church has an attractive week-day organization whose purpose is to teach missionary education. This activity may be any of these:

(1) A lovely recognition service for all G.A.'s advancing in Forward Steps. Perhaps you have a Queen that should be crowned, or a Queen with Scepter or Queen Regent to award for her advanced work. This service would make a beautiful evening worship service for the entire church family.

(2) A period of recognition during the morning church service. Have it well planned. If the pastor would like for Girls' Auxiliary to give their watchword and allegiance or head scripture, let the girls know well in advance what is ex-

pected of them, otherwise it may not be a credit to group and organization.

2. The W.M.S. should see and hear these fine girls whom they are fostering. Plan for the G.A.'s to appear before the W.M.S. presenting a play (order suitable one from W.M.U. Literature Department), lead the devotional, or have a girl to tell what Girl's Auxiliary means to her. If it happens that the Young Woman's Auxiliary fosters this group, have Girls' Auxiliary to come to their meeting.

3. Focus Week is an excellent time for mission study, if the week isn't too full. God's World Plan, by Aulick is the very book you need. Order from State Baptist Book Store, price 30c. Should your organization happen to be a new one, of course the manual should be studied. Every girl should own a manual. (Order from W.M.U. Literature Department, 1111 Comer Building, Birmingham, Ala., 10c each. State whether Junior or Intermediate.

4. One of the most important activities of Focus Week is the leading of the members to focus their minds and hearts upon the needs of others. Perhaps this year when the world is in such need the girls would like instead of having their own party, to take pretty party decorations and refreshments to a group who are never privileged to attend such an occasion—a group of Negro girls, a mission church, a Goodwill Center, the home of an elderly couple or crippled child. In that way the "good time" of a party would be blessed many times because it was shared.

5. This week presents the opportunity to get World Comrades into more homes. See that parents know about this attractive magazine for girls and subscribe for their daughters.

Make Focus Week a happy, helpful, wholesome, enriching, worthwhile week in the lives of the girlhood of your church.

—o—

BECOMING A QUEEN

(By a G. A.)

Have you ever dreamed of being a Queen with attendants and all of the other glories of a Queen?

Let us follow a girl who saw her dreams fulfilled. We will suppose that she is truly working to become a real Queen. We will liken the Girls' Auxiliary organization to the palace, the church to the Royal Court, and the work of the church to the country in which she will serve as Queen.

Of course we must realize that her desires are not fulfilled without study and work. The first step toward becoming a Queen is that of Maiden. Just as a Maiden of the Queen must know all about the palace and her duties, so must a Maiden of Girls' Auxiliary know the watchword, allegiance and star ideals of her palace, the Girls' Auxiliary.

After learning those things and reading a mission book she is ready to work on the next step, Lady-in-Waiting. She is not permitted to wear the green arm band as a reward for her service as Maiden until she has served in the palace for two months. Besides knowing about the palace and her duties, a Lady-in-Waiting must know something of her country, so the Girls' Auxiliary Lady-in-Waiting must know a great deal about the Southern Baptist Boards and the Woman's Missionary Union. She must learn more Bible verses in order to serve better in her palace. The

Lady-in-Waiting learns about her palace and country as she memorizes the Girls' Auxiliary hymn and the Woman's Missionary Union hymn and watchword. After studying more about missionaries, she is ready to serve in the palace so that she may now rightly obtain the recognition of Lady-in-Waiting and work toward the step of Princess. This time she is required to serve four months and a white star is placed on her arm band to signify her Forward Step attainments.

Little by little she sees her ambitions fulfilled as she works for the step next to that of Queen, namely, Princess. The same plan is followed; that of learning Bible verses and about missionaries. But this time the Princess must learn something of her Royal Court. The Girls' Auxiliary Princess must be able to state Baptist beliefs. As she comes nearer and nearer the step of Queen, harder tasks are placed upon her and this time she must serve as Lady-in-Waiting six months before becoming a full-fledged Princess. Her arm band is also slowly becoming complete as a yellow G.A. monogram is placed on the white star.

Now, in preparation for the step which she has been working for, the Princess must know fully how to reign in her palace. In order to learn this, more and longer scriptures are to be memorized so that she may fully be prepared to tell her people how they may serve her King, Jesus. She must tell what it means to her to be one of His followers and the steps that are taken to become one. Again she must tell more about her country and home and foreign mission work. Having served eight months as Princess, she becomes her royal highness, the Queen! Her dream has been realized and as a reward for her work, a yellow circlet is placed on her arm band, making it complete. When the crowning ceremonies come, all of those working to become Queen will be her attendants. As a reward for her untiring service, she is given the full cooperation of the people she will serve.

In this way we see how a member of the Girls' Auxiliary may become a Queen and see her dreams fulfilled by completing the requirements given in the G.A. Manual for becoming Queen with Scepter and Queen Regent.

BR

GOING PLACES

(Continued from page 5)

its successes and failures, its progress and shortcomings. Informed Baptists are working. Baptists—Elgar P. Ellis, Attorney, Miami, Fla.

Every church in this southland of ours should adopt the budget plan for their denominational paper. It is the best means of educating your church membership as to what Baptists stand for that I know of.—Albert D. Peden Aetna Life Insurance Company, Sarasota, Florida.

How are we to keep up interest in our denominational activities if we do not know what they are and how can we know unless we read the denominational papers? I am heartily in favor of the plan of putting The Christian Index in every Baptist home in Georgia. I believe it can be done.—B. L. Bugg, President A. B. and B. Railway, Atlanta, Georgia.

I think The Christian Index should be in every Baptist home in Georgia. It is a barometer for our people. A good sailor reads his barometer every day. Count me in on this constructive movement to put The Christian Index in every Baptist home in Georgia.—B. E. Willingham, Jr., President Willingham Cotton Mills, Macon, Ga.

The Mississippi Baptist Now Club

A PROGRAM OF PERSEVERANCE

BAPTISTS OF MISSISSIPPI, Rev. D. A. McCall, Executive Secretary of your State Convention Board, wrote me last month advising that the Board had authorized the intensification of The Now Club, and that the Executive Committee of the Board had elected me to manage the program, and requested President Lawrence T. Lowrey to temporarily release me from the administrative staff of Blue Mountain College for that purpose. President Lowrey had made definite plans for the college during the period required for the Now Club program, in which I was to have some part. He did not see how these plans could be delayed. However, he finally decided to postpone the program he had worked out for the college and release me for the Now Club program; so here I am with headquarters in Jackson ready to do my share of the work necessary for Mississippi Baptists to organize the state in an effort to pay off the bonds in three years.

The principal reason I accepted this position of honor, responsibility, and hard work, is that I felt that the Baptists of Mississippi are ready now, as they never have been before, to strike off these bonds. I believe I can count on pastors, laymen, and laywomen to render what service they may be called on to perform in this effort.

Another reason I accepted the General Chairmanship of the Now Club is that in paying off these bonds we are not paying for a "dead horse." We are paying for the life-giving stream of trained power and consecrated leadership that has been flowing continually from our Baptist colleges into our homes, pulpits, mission fields, school rooms, and business, professional, and social life.

Another reason I agreed to work on this program is because its success will release funds and energies from bond paying and direct them into Kingdom advancement. Success will infuse a spirit of enterprise into our state, home, and foreign mission work. In fact, it will serve as a tonic for all of the causes included in the Co-operative Program, and will hearten every Baptist in Mississippi, and glorify God.

Another reason I agreed to do my share of the necessary work is the soundness of the Now Club proposition: Pay off the bonded indebtedness (\$542,000.00) in three years, thus saving \$300,000.00 in interest. There are 270,000 Baptists in Mississippi. A Gideon's Band of 10,000 can pay off this debt in gifts of \$1,000.00 and less.

Another reason I agreed to serve is that I believe it to be God's will that this debt be paid. His word says "Owe no man"

Mississippi Baptists, pray for me as I strive to do my part, and I will pray for you as you respond to calls for service that will be made upon you within the next few weeks.

Yours in His service,

Frank E. Skilton, General Chairman

Telephone 2-1807

P. O. Box 1349, Jackson, Miss.

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Published every Thursday by the Mississippi Baptist Convention Board

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

Our Advertising Department is in charge of Jacobs List, Inc., Clinton, S. C. Advertising Offices: E. L. Gould, Manager, New York Office, 40 Worth Street, New York, N. Y.; J. Archie Willis, 162 E. Ohio Street, Chicago, Ill.; Geo. F. Dillon and Julian A. Kirk, 500 National Fidelity Life Building, Kansas City, Mo.; G. H. Ligon, 421 Biltmore Ave., Asheville, N. C.; J. W. Ligon, 729 Park Drive, N. E., Atlanta, Ga.

HOW WE ARE BUILDING OUR ADULT DEPARTMENTS

—o—

Mrs. B. B. McKinney, Training Union Director, First Baptist Church, Nashville, Tenn.

Thrilling and challenging is the privilege of building Adult Unions. We grant the need for Adults to be in training for His service. The secret of gaining new members, building new unions, enlarging the department, expanding into departments is held in one simple word, "Faith"—faith in our task, faith in

ourselves, faith in others, faith in God. Fortunate has our church been in having Adult Department directors and associates who have such faith.

Do you honestly see the need for enlisting all the adults in your church? Do you believe the Sunday school superintendent, the teachers, the deacons, every Baptist should be in a Union? Do you want to build more Unions that you may help build a better church, to win more souls to know Christ as Saviour? Do you want a part in developing better informed, more consecrated Christians in the home, more and better trained, more evangelistic Sunday school teachers, more efficient workers in all departments of the church activities, better church members? Do you believe that, for Christ's sake, more of our adults should be in unions? If it is the will of God for you to have a part in bringing this about, rejoice to say,

"I delight to do thy will, O my God." Create sentiment about the worthwhileness and the sureness of God's will being accomplished. Pray, pray until God gives you in your heart the conviction, the power. Then work and continue praying. Have, once a year, a big attendance day. Four weeks before, a well organized, systematic advertising campaign begins. Definite contacts are made, promises to attend secured. This year the average attendance in October was 505, our goal for November 24 was 809. For a rainy, dreary Sunday, November 24 we are thankful—we know now that God gave the

victory in having 880 radiantly happy people present in unions that day. 352 of these were in the adult departments.

Our Annual Youth Week, in which 300 young people last spring took over the work of our church for one week, has the hearty support of and enlists the interest of many adults. It is one of the most spiritual, uplifting, and inspiring events of our church life. Four young people made life decisions, two to preach, two to go as missionaries. One was licensed to preach, one ordained. What Adult's heart should not be warmed and have a pride in a Training Union which sponsors such a week?

Have faith in yourself, not in yourself without Christ, but in yourself as a co-laborer with Him, as a tool to be used of Him, as a channel through which his power can flow. If you would put yourself wholly into His service, you must learn to forget some things. Learn to forget your inability. Learn to serve the Lord with joy, enthusiasm, courage, patience.

Have faith in others—as leaders, as members, in missionary interest. Discover people, see them through the Master's eye. Deal with them as the Master would. Strengthen them with your prayers and with your words of encouragement. Lead in their development by entrusting to them important tasks, confidently expecting them to do well. Words of praise for work well done encourage and develop leaders. Have faith in God! Know Him, know His will,

through prayer. His will for us, in our individual situation, is to have more Unions. We have 10 Unions in our 2 Adult departments with 194 adults enrolled in them. Prayer can do anything God can do.

—BR—

ASSOCIATION—WIDE REVIVALS AND WORTHY GOALS

—o—
1. A Sunday School in Every Church, TWELVE MONTHS in each year.

2. Every Church member in Sunday School regularly.

3. Every lost person and every other possibility contacted.

4. New Sunday School organized and sponsored.

5. TWO or more revival meetings in every Church and Mission Points.

(b) A County-wide revival in every Association.

(b) Another revival by Pastor or some one he may use.

6. Four Training schools in EVERY Church.

7. A REAL Prayer meeting in every Church each week.

8. All Church members Soul-winners.

9. A Vacation Bible School in every Church.

10. A W. M. U. in every Church.

11. Brother Hood work carried forward.

12. The Baptist Record in every Baptist home.

13. More people attending both morning and evening preaching service.

E. D. ESTES,
State Evangelist.

Sunday School Lesson

PREPARED BY
BRACEY CAMPBELL

Lesson for February 2 RESPONSIBILITY REGARDING ALCOHOL

Bible Texts: Habakkuk 2:15; Gen. 4:9-12; Mark 9:12.

I. The Sin of Leading Others Wrong. Hab. 2:15.

We have heard many warnings to young people against the first indulgence in any form of questionable conduct. "Beware of the first drink," "Do not yield to the first temptation," "Never commit the first act of theft," "Do not go on the first wild party," and many others, all of which are very good. But the emphasis of this verse is upon the other member of the pair conceived as engaging in the dangerous practice.

Somebody's boy will be a gambler in ten years. This verse lays the blame for that on the person who first induced him to the practice of gambling. Somebody's sweet little daughter of today will be one of the soiled and sordid sisters of the street in ten years from now. This verse from Habakkuk lays responsibility for that little girl's ruin at the door of the designing devil in human form who tempted her into her first act of sensual sin. Somebody's fine boy will be a gunman and somebody's dimpled little daughter will be the gunman's moll in ten years. Habakkuk lays the responsibility for the debauchery of this pair at the doors of the people who wrote the bad books they read, who made the bad pictures they saw, who took part with them as their leaders in their early deeds of lawlessness. "Woe unto him who giveth his neighbor drink." Woe unto him who teacheth his neighbor's son to indulge in secret sin. Woe to him who enticeth his neighbor's daughter to the sale of the jewel of her chastity.

II. Responsibility for the Welfare of Neighbors. Gen. 4:9-12.

This is the passage in which God calls Cain to account for the murder of his brother, Abel. "Where is Abel thy brother?" Cain's answer was a lie, and also an index of his character. His answer was a confession of absolute selfishness. Cain meant to say that he did not care where his brother was. His brother's whereabouts and welfare were matters of indifference to Cain. Love and tenderness were not in Cain's heart; rather might we say he had love for one, and that one was himself.

The world has many a modern Cain. Men and women there are who love only themselves and regard no responsibility as binding them to care for anybody else in the world. Such men and women discipline themselves into the character which permits them with slight qualm of conscience and with very little ado lay a course of conduct which ministers to their own carnal satisfaction, with no regard for the effect their actions may have upon the lives of others.

"Am I to blame that the poor devil poisoned himself?" "Did you give him the poison, knowing that he would take it?"

An elderly woman whom I met in Alabama some years ago told me of a trip and an adventure on a train. "The girl was not much more than a child, and did not know what the attention being paid to her was for. So I just said to my husband, 'I think I see a child who needs a friend.' I went to where she was sitting and told her that she favored my own little girl, and that I wanted her to come and meet my old preacher husband and see whether he did not think she favored our little girl. Then we just took her for the rest of the trip that night and, when we reached Mobile, we located her people for her. The next week I got a letter from her brother thanking me for my kindness to his sister, and saying that the child did not realize what I might have saved her from till he told her." Now, this dear old wife of an average old preacher thought she was her little sister's keeper.

III. Woe to the Digger of Pitfalls, the Placer of Stumbling Blocks. Mk. 9:42.

If it were not for the class of people herein denounced, the devil would just about have to go out of business. If the devil had nobody to tempt the innocent, to ensnare the unwary, to debauch the weak-willed, his business would suffer an awful decline.

"Twas the same old sordid story that for ages bards have sung,

Of a woman weak and wanton and a villain's tempting tongue."

Whether the actors are men and women, or either, it is the same old sordid story. The devil has a servant handy, and that servant sets the snare, spreads the net, digs the pitfall, casts the stumblingblock, and the devil captures a soul, and reduces to the most revolting servitude one who might under God have been a noble champion of the good.

Does the cause of another's downfall imagine that the fallen one shall suffer, while the one who caused the fall shall go scathless? "It were better for him if a great millstone were hanged about his neck, and he were cast into the sea."

IV. Christ's Horror of Hell. Mark 9:43-48.

He was warning men against loss, and exhorting them to exercise every diligence to avoid it when in the course of his warning, he expressed His horror of hell and uttered two statements descriptive of its awful character. "Where their worm dieth not, and the fire is not quenched." I sat still in a dark room once, and just thought for a while of the meaning of that two-fold assertion. "Where their worm dieth not." That statement intends to convey the thought of a never-ceasing misery and wretchedness and woe, a never-ceasing agony, a never-resting pain. All this, I think, in the realm of conscience. In that pit from whose brink our Lord is seeking to warn us, there is no rest or respite from the torture of the whiplash of conscience. "The fire is not quenched." Do you get a feeling of physical discomfort when you utter these words? Do you believe in a hell of literal fire? What do you think our

Lord was trying to express here? It sounds literal, doesn't it? Does it not strike you that it would be best to play safe with reference to it?

IV. The Strategy of the Victor.

I Thessalonians 5:22.

"Abstain from every form of evil." That's it. "But up to now, you have been talking rather of the debt one person owes another to prevent that other from falling into evil. Now you put the warning against evil into the second person." All right! It is wrong, a positive evil, not to love and protect other people.

What gambler ever tricked a lad out of his money or taught that lad to trick others, because he loved the lad? What brewer ever manufactured beer, what distiller ever went into the business of making whiskey from a motive of love for his fellows? What purveyor of the white slave traffic ever led a young girl into the hell of tarnished hearts because he loved her?

Abstain from, avoid, turn away from, shun, cross over and go around every form of evil: so shall you save a multitude of sinners and preserve your own soul from death.

—BR—

CROWDER

Annual Church Night of Stewardship, Crowder Baptist Church

—O—

The W. M. U. and auxiliaries presented a Stewardship program Sunday evening, December 1st from 7 to 8 o'clock at the church, sponsored by Mrs. J. O. Wood, young people's leader.

The program was as follows:

Opening Song: "Let Others See Jesus In You."

Devotional: Matt. 25:14-30, The parable was dramatized by five Y. W. A.'s.

Prayer: Rev. O. C. Chance.

"Tithers" acrostic and Sunbeam song: by seven Sunbeams.

A Vision: by Velma Warrington. How A Woman May Tithe: Mrs. J. E. Myers.

Playlet—Timothy's Tithe: By G. A.'s and R. A.'s.

Song—"Pay the Tithe"—by Junior G. A.'s.

How A Farmer May Tithe, by Mr. T. L. Lewis.

Song—When Baptists all learn to Tithe—By W. M. U.

The message of a saintly singer—Pantommed by Miss Mildred Ellis.

Closing Song: "I Gave My Life For Thee."

Prayer: Mr. Lewis.

We are amazed by the accounts in our newspapers of gangsters who rob and steal, sometimes taking the lives of innocent people. Who is responsible? Do we who stand for Christianity rob God in tithes and offerings? We would not think of stealing from our fellowman. Are we teaching our children to be honest with God? May we be much in prayer, that we as Christians will awaken to our responsibility of training the members of our church and our children to be good stewards.

God has given us a land of peace and prosperity, yet thousands are hungry and cold. Why?

II Chron. 7:14: If my people which are called by my name, will humble themselves and pray and seek my face, and turn from their wicked ways; then will I hear from heaven and forgive their sins, and heal their land.

Mrs. J. O. Wood.

—BR—

W. W. BENNETT

—O—

Died January 9, 1940.
No one knows the bitter pain
We have suffered since we lost you,
Life has never been the same.
In our hearts your memory lingers,
Sweetly, tender, fond and true.
There is not a day dear husband
and daddy,
That we do not think of you.

Sadly missed by your
Wife and Daughters.

—BR—

Irate Parent: "Here! What is all this noise?"

Bobby: "Please, papa, we are playing trains, and I am the locomotive."

Irate Parent: "You are the locomotive, eh? Well, I think I'll just switch you."

Beware Coughs from common colds That Hang On

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender, inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
for Coughs, Chest Colds, Bronchitis

New Club Rates

In addition to our EVERY FAMILY rates of \$1.00 per year or 8 1/3 cents per month.

WE OFFER THE FOLLOWING ATTRACTIVE CLUB RATES

| | |
|---------------------------------------|-------------|
| 5 subscriptions, new or renewal..... | \$1.35 each |
| 10 subscriptions, new or renewal..... | \$1.25 each |

For one-half or more of the resident families the rate is \$1.00 per year.

TAKE ADVANTAGE of these new rates NOW.

THE BAPTIST RECORD

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Sunday School Department

E. C. WILLIAMS, SECRETARY
JOHN A. FARMER, ASSOCIATE
MISS CAROLYN MADISON, ELEM. SEC.

LEADERS

The leading association in the state in 1940 in the number of Sunday school training awards was Hinds-Warren; and the leading church was First Columbia. We offer our hearty congratulation to those who made this record for this association and church.

10-YEAR RECORD

The Sunday school at Lyon, Riverside association, set a ten-year record for average attendance during 1940. The pastor is Rev. B. Frank Smith, and the Sunday school superintendent, Mr. H. T. Vickery.

Surely, we all rejoice in this noble achievement.

HONOR ROLL

Any Young People's or Adult class that maintained standard rating for the four quarters of the Sunday school year 1939-40 gets the recognition of being on the Honor Roll of the South.

Mississippi had these Young People's classes on the Honor Roll: Fidelis, First Columbia, Mrs. F. K. Horton, teacher; Anglers, First Columbia, Mr. Bernard Collander, teacher; Fidelis, Griffith Memorial, Jackson, Mrs. L. R. Williams, teacher.

And these Adult classes: Phebean, Brookhaven, Mrs. J. B. West, teacher; Homemakers, Houston, Mrs. J. C. Beasley, teacher; T. E. L., Morton, Mrs. N. T. Stuart, teacher; Faithful Workers, Philadelphia, Mrs. D. D. Hopkins, teacher.

We are most grateful to these fine classes for this splendid rating for the entire year, and hope that they with many others will be on the Honor Roll for the year we are now in.

MORE STANDARDS!

The following classes have joined the standard ranks since we published the list last week:

Junior—Willing Workers, Griffith Memorial, Jackson, Mrs. J. M. Joffrion, teacher; Mrs. J. H. Verdell's class, Griffith Memorial, Jackson.

Adult—T. E. L., Newton, Mrs. Doyle Waldrop, teacher; Faithful Workers, Philadelphia, Mrs. D. D. Hopkins, teacher; Fidelis, Brooksville, Miss Bonita Godwin, teacher; Fidelis, Coldwater, Mrs. W. O. Beatty, teacher; Phebean, Brookhaven, Mrs. J. B. West, teacher; T. E. L., Mt. Olive, Mrs. A. F. Byrd, teacher.

We thank all these for their promptness in making application, and urge others to do likewise. The standard helps to keep very definite objectives in view all the time. Try it in your class, department, and school. Wall charts and application blanks gladly sent upon request.

LAUDERDALE

Mr. W. B. Lowry, associational superintendent of Lauderdale association, sends in requests for 173 awards as a result of study courses conducted in several of the rural churches during recent weeks in the books "How to Win to Christ" and "The True Functions of the Sunday School."

This is a most noble work on the part of this busy associational superintendent, and gives genuine evidence of what can be done. We appreciate it greatly, and know that the work will bear fruit for many years in the work in those churches.

BR

WEST LAUREL BAPTIST CHURCH

Laurel, Miss., Jan. 19, 1941

—o—

Resolutions:

Whereas, we feel that in direct answer to prayer, a little more than three years ago, Rev. James H. Street and his fine family were led to live and labor with us in West Laurel, and

Whereas, their labors have been blessed by our Heavenly Father in such a marvelous way; leading many of our people to accept Jesus as Saviour and guiding the footsteps of many wayward Christians back into paths of duty and joyful Christian service, and

Whereas, by their skillful, tactful, enthusiastic, progressive and consecrated leadership, our church has grown in numbers, and has enlarged its program of service, both to the community and to the cause of Christ around the world, and

Whereas, the Lord has seen fit to call brother Street to another field of labor, and we as a church have bowed in humble submission to His will, Therefore

Be it resolved:

First, that we pray earnestly for brother Street and his good family in their new home and work;

Second, that we thank God for permitting us to enjoy the fellowship and consecrated leadership of these, His unselfish servants for these years;

Third, that we shall ever be grateful to brother Street, Mrs. Street, Mother Sheppard and Herbert for the lives they have lived in our midst and for the valuable service they have rendered to the Lord and for His people;

Fourth, that we commend the Street family to the city and church of Durant, Miss.

West Laurel Baptist Church.

BR

HISTORICALLY SPEAKING

—o—

And still they come. Copies of minutes from the various associational clerks to fill up the files in our Historical Collection. And we would urge all clerks to send one or more copies of their associational minutes of 1940, and any others of previous years.

Then, too, let any pastors who have kept a file of their church Bulletins, or an extra file, please have them bound and sent to us for the Collection together with the church Directory and any other historical data.

We were favored with four volumes from the private library of the late Rev. J. T. Phillips of Meridian, namely:—"Southern Baptist Seminary 1859-1889", by John R. Sampey; "Semple's History of the Rise and Progress of the Baptists in Virginia", by G. M. Beale; "Virginia Baptist Ministers", two volumes, Third and Fourth Series, by G. B. Taylor.

Thankfully,
J. L. Boyd, Secty.

IN APPRECIATION OF RICHARD WILLIAM DUNN

—o—

The membership of the Main St. Baptist Church, of Hattiesburg, in conference assembled, desires to record their deep sorrow in the death of a beloved member, Richard William Dunn, which occurred on the afternoon of December 17, 1940.

The death of Dick Dunn, as he was familiarly known to his friends and neighbors, marks the passing of a good man. He was a beloved and respected member of this church for more than 20 years. He served as a member of the Board of Deacons during the entire period of his membership, and for several years was vice-chairman of the Board. He served as chairman of the Finance Committee for 10 years, and at the time of his death was also chairman of the Budget Committee. He was an active Christian, never refusing to accept assignments of responsibility and leadership when called upon,—more often volunteering to serve when the need for action on any matter arose. He was an enthusiastic Christian, always approaching any task for his Master with energetic optimism. His strong will to accomplish his goal, accentuated by his dynamic spirit, most always brought success.

He was active in the Sunday school. He loved young people, and at the time of his death was teacher of a class of young men.

His interest in the Master's Kingdom was not confined to his home church. He was actively interested in state and world-wide causes fostered by his church. He served for many years and up to his passing as a trustee of the Baptist Orphanage in Jackson. He was generous in giving of his time and money in promoting the Kingdom of the Lord. He was always faithful to a trust. He was sympathetic and kind to any one in trouble, and was always found lending a helping hand when possible. Truly it can be said of him that he was a friend to man, and went about doing good. The Lord prospered him in his business life. He achieved high rank in the civic and industrial life of his city and state.

The passing of Dick Dunn is a loss to this church, and we shall miss him. He was a good counselor, and his long and faithful tenure of service will be an influence and inspiration for many years to come.

Be it therefore resolved, that we here record our deep appreciation of his life and service, and that we extend to his noble wife and fine children our heartfelt sympathy in the great personal loss they have sustained.

Be it further resolved, that a copy of these resolutions be sent to the family of Mr. Dunn, and to the Baptist Record, and that a copy be made a part of the permanent records of this church.

E. C. Fishel,
W. H. Weathersby
G. M. McWilliams,
Committee from Board
of Deacons.

BR

Teacher: "What's the difference between ammonia and pneumonia?"

Bright Pupil: "One comes in bottles and the other in chests."

DEACON SCARBOROUGH KILLS HOGS

—o—

Like most good farmers, Deacon R. E. Scarborough of Good Hope church in Winston county, kills his own meat. But this good deacon does more than just that. Listen to this!

Just before Christmas this pastor, who preaches one afternoon each month at Good Hope, came home to find a whole dressed hog on the porch. A hog that was fat and fine, weighing close to 200 pounds. It was a Christmas gift from this good deacon and his fine wife. These helpful and consecrated people have been loyally supporting the work all the year, and topped it all off with this gift.

Yes, Brother Goodrich, they read the Baptist Record and are helping to keep it in the church budget.

They have a grateful pastor.—R. D. Pearson.

—BR—

A young man said to a young lady standing on the sidewalk: "You look like Helen Black." Whereupon the young lady said: "Yes, I know I do, but I look worse in white."

Children's SNIFFLIES MENTHOLATUM

For A Church Musical Program Use These Books

Your Baptist Book Store has a complete line of hymns and song books for every church use: auditorium, assembly halls, class rooms, revival meetings, city or associational-wide evangelistic services.



The price range is also complete: Song Evangel, \$10.00 per hundred; Songs of Victory, \$12.50; Abiding Songs, \$17.50 and \$27.50; Songs of Faith, \$25.00 and \$40.00; The Broadman Hymnal, \$40.00 and \$60.00; New Baptist Hymnal, \$60.00.

Let us have the pleasure of sending you returnable examination copies of any or all of these books, for the consideration of your song book committee, when your church plans to purchase new song books.

Baptist Book Store

500 E. Capitol St. Jackson, Miss.

The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My dear children:

Let's talk some more about our Daily Bible Reader's League. I hope many of our Children's Circle will join it, but I hope too that we will not enter into this thoughtlessly. I have seen people who resolved to read the Bible every day, who would forget their resolution until bed time and then they'd hurriedly snatch up the Bible and read a verse or two, not knowing what they were reading, just in order to say they had not missed a day. Now, we all know that there isn't much profit to be derived from that sort of reading. If we want to get the most from our Bible reading, we will have a regular time of day for it and will read some selected passage, either daily Bible readings for Sunday School or B. T. U. or some special book in the Bible and seek to find God's message for us in it. If you wish to read through the Bible, an excellent plan is to use a pamphlet gotten out by the Sunday School Board, arranged by Dr. Hight C. Moore, called "Through the Parallel Testaments in a Year." If you'd like one of these and will promise to use it, I'll secure one for you. Also another plan to read the Bible in a year is to read three chapters every day and five on Sunday. Whatever course you choose, I hope that you'll join the Daily Bible Reader's League. Write us your plans.

An extract from a personal letter from a friend in Plymouth, Michigan, who encloses a gift says: "Enclosed you will find a check to be used as indicated. My membership is in Poplarville church. If you like, you can credit their W. M. S. with the amount. May God bless and use it for His glory. I am glad to have a small part in the preparation of our B. B. I. girl and may He bless the orphanage." It was a much appreciated letter for it radiated optimism and was full of encouragement in word and deed. I know you want to join me in thanking this gracious friend, Mrs. J. A. Lee. Also, our young friends, Dwight and Donna Northup, are again contributing to our orphanage fund. They did not write a letter this time but I think they will let you hear from them next time.

With love,
Mrs. Frances Steele.

—
Bible Study

The Patience of Job. (Continued from last week)

After this, God allowed Satan to try Job still more by sending him sickness and pain. Sore boils came on him and covered him from head to foot and he sat among the ashes in great distress. His wife became angry because God allowed such suffering and told Job to curse God even if He killed him for doing so. But Job answered "You speak foolishly. After we have received many good things from God shall we not receive evil also? And still Job did not sin.

—
Saltillo, Miss.,
January 17, 1941.

Dear Mrs. Steele:

This is the second time I have written you. I guessed the first clue on the first "What's My Name", which was Isaac. The first one on the second "What's my name" was Lydia, so my grade was one hundred. I am enclosing one dime for the orphans.

Yours truly

Janie Branyan

Janie, did you forget to put the dime in your letter, or was it lost on the way? I hope it wasn't lost, but it wasn't in the letter when it came. You were certainly success-

ful in your "What's my name." I'm proud of you.—F. L. S.

—
New Albany, Miss.,
Jan. 17, 1941.

Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I am ten years of age and am in the fifth grade at school. My teacher's name is Mrs. Ruby Phillips and there are twenty nine children in my room. I like school pretty good and go to Sunday School and Church. My Sunday School teacher is Mrs. Ola Meador and my pastor is Dr. J. P. Kirkland.

I am answering Ruth Russell's questions: I. Psalms, 2. 19th Chapter of II Kings and 37th Chapter of Isaiah. 3. 8th verse of 118th Psalm, 4. 21st verse of the 7th Chapter of Ezra. 5. 2nd Chapter of Proverbs.

Best wishes for the circle and you for a happy and prosperous year. I am sending twenty-five cents.

Your friend,

Sarah M. Dillard.

Now it is up to Ruth to say if your answers are satisfactory. I think you did mighty well, for some of those questions were hard. Thanks for your good wishes and for this much appreciated gift.—F. L. S.

—
January 17, 1941
Braxton, Miss.

Dear Mrs. Steele:

I am in the fourth grade. I am nine years old. I wish to be a member of the club and help the orphan children. I am an orphan myself. My daddy was in a wreck and was killed, so we live in Mississippi now. I am sending a dime to the orphan's home.

Your new friend
Jeanine Touchton.

Jeanine, you show a fine spirit in wanting to help other orphans. Thank you. We are happy to have you in the Children's Circle.

—
Belden, Miss.,
Jan. 8, 1941.

Dear Mrs. Steele:

I am a little girl ten years old. I go to school at Longview High School. My teacher's name is Mr. A. T. Mann. He is a very good teacher. I am in the fifth grade. I am studying geography, spelling, reading and history. This is my first year to have history. It is very hard but I enjoy studying it very much. I have a writing book too. We have twenty five in my room. I have a little sister. She is six years old.

Yours very truly,

Mary Evnor Russell

Mary Evnor, it is easy to see that that history is your favorite study even if it is hard. The more you study it, the better you will like it too. Come again and bring your little sister.—F. L. S.

—
Olive Branch, Miss.,
Jan. 17, 1941.

Dear Mrs. Steele:

Thank you for the new year's wishes you made for us. We appreciate your letters and the interest you have in all of your circle members. I am glad there are so many new readers of our page, but I am missing some of our older ones. I wish more of our Jeannie Lipsey Club leaders would write. At one time I think we had more than twenty clubs and now there are only three or four.

Jeannie Lipsey Club I is sending dues for December and January.

With love,

Fannie Mae Henley.

Fannie Mae, we could really do wonders if every one of the old Jeannie Lipsey Clubs was active, couldn't we? I wish I knew some way to induce them to function a-

gain. We appreciate the faithfulness of the few and especially do we thank J. L. Club No. 1 for its interest and loyalty. We continue to thank you.—F. L. S.

—
Moselle, Miss.,
Jan. 17, 1941.

Dear Mrs. Steele:

This is my first time to write to the circle. I am a little girl 8 years old. My birthday is January 24th. I am in the fourth grade at school. My teacher is Miss Meda Collins. I go to Sunday School every Sunday I can. My Sunday School teacher is Mrs. Stanley Buchanan. Our pastor is my Daddy. Enclosed you will find 10c for the orphanage. Love to you.

A new friend,
Betty Love Harrington.

Betty Love, we are glad to have this good letter from you, and to have you in our circle. We are grateful too that you remember the orphans. Thank you.—F. L. S.

—
Meridian, Miss.,
Jan. 17, 1941.

Dear Mrs. Steele:

Enclosed is one dollar for Miss Lynn Fleming. I have been a reader of the Baptist Record a long time. I enjoyed the Children's Circle when your mother was living. I have been interested in the Orphans home ever since it was built and have been a contributor through the church where I belong. The answers to "Guess My Name" are Isaac and Lydia. My great grandmother was named Lydia Wells.

May God's blessing be with you all.

Respectfully,
A friend.

Friend, we surely appreciate this contribution. Another thing which I appreciate is that you make your gift personal by stating that it is for Miss Lyn Fleming—not for just the scholarship at B. B. I. but for our Miss Lynn. Thank you very much.—F. L. S.

—
Merigold, Miss.,
Jan. 20, 1941.

Dear Mrs. Steele:

Please find enclosed one dollar for the orphans given by the Bethany Baptist Junior Class, Sunflower plantation.

Their teacher,
Mrs. H. M. Seymour.

Mrs. Seymour, we'd like to hear more about this fine class of juniors. We surely appreciate the gift which they send and the spirit which prompted it. We thank them and their teacher.—F. L. S.

—
Gloster, Miss.,
January 19, 1941.

Dear Miss Frances:

This is my first time to write to the Children's Circle, and I'm making you a promise, this won't be the last I'm very sure, for I enjoy writing.

My brother and I go to Sunday School and Church almost every Sunday. Mrs. Ellen Tabor is his teacher and he says she is a swell teacher. My teacher is Mr. Ralph Tabor. I like him lots. Not so long ago our Sunday School went on a possum hunt and we really had a wonderful time, although we didn't catch any possums. But we enjoyed roasting our wieners and marshmallows.

Enclosed you will find one dollar. Our Sunday School wants one half to go to the orphanage and one half to the B. B. I. scholarship. If you ever have time, write to the Sunday School Junior Department.

I'm sending my best regards to you and the Children's Circle.

Evelyn Janet Sansing and
Junior Dept. of the Gloster
Sunday School.

Evelyn, thank you very much for this interesting letter in behalf of the Junior Department, and, certainly, we thank you and them for this much appreciated gift. You must have an excellent department. We are going to hold you to your promise and will be expecting to hear from you again.—F. L. S.

Chester, Miss.,
January 20, 1941.

Dear Mrs. Steele:

I have written to the circle once before. Santa Claus brought me a little rocker for Christmas. I enjoy reading the letters in the circle very much. My birthday is December fourth. I will be nine years old my next birthday. Enclosed you will find one nickel for the orphanage.

Your friend,
Bobbie Jean King.

Doesn't it make you feel proud to have a chair of your very own. Bobbie Jean? Thank you very much for this gift for the orphanage.—F. L. S.

—
Bassfield, Miss.,
Jan. 20, 1941.

Dear Mrs. Steele:

I want to become a member of the "Children's Circle." I am twelve years old and I am in the seventh grade. Mr. Fortenberry is my teacher.

I go to Sunday School and church every time I can. Our pastor is Rev. G. G. Mooney. My Sunday School teacher is Mrs. Mamie Dean. I am sending five cents to be used where it is needed most. Hoping to see my letter in print, I'm

A new friend,
Andrey Coulter.

I believe I'll add your gift, Andrey, to the scholarship for Miss Lynn Fleming. Thank you kindly for your gift and your confidence. We're happy to have you in our circle. Won't you join the Daily Bible Reader's League too?—F. L. S.

—
Chester, Miss.,
Jan. 20, 1941.

Dear Mrs. Steele:

Here I came again. This is my second time to write. I enjoy reading the Children's letters very much. I want to become a member of the Children's Circle. The twentieth of July is my birthday. I will be 12 years old. My Daddy has been taking the Baptist Record for about five years. I hope I will see my letter in the Record next week.

Enclosed you will find one nickel for the orphanage. Hope I can send more next time.

Love to you and the Children's Circle.

Always a friend,
Sarah King.

Sarah, we are glad to have you in the Children's Circle. I hope that you will join the Daily Bible Reader's League too. Your gift to the orphanage is appreciated.—F. L. S.

—
Ackerman, Miss.,
January 20, 1941.

Dear Mrs. Steele:

I'm a little girl nine years old. I go to school at Ackerman. I am in the fourth grade at school. My teacher's name is Miss Sue Cain. I go to church at Concord Church and we have Sunday School every Sunday that we can. Our pastor is Rev. W. A. Williams of Kosciusko. I am sending ten cents for the orphans.

With love,
Carmen Jean Stephens.
(Continued on Page 13)

LAXATIVE WITH THREE IMPORTANT FEATURES

Three things most people want a laxative to do are: act punctually; act thoroughly; act gently.

This one usually fills all three requirements; brings happy relief from constipation's headaches, biliousness next morning if taken at bedtime by the directions.

The way BLACK-DRAUGHT generally benefits users is mainly due to its chief ingredient, an "intestinal tonic-laxative" which helps impart tone to lazy bowel muscles. The millions of packages used prove BLACK-DRAUGHT'S merit. It's a purely vegetable medicine. And economical too! 25 to 40 doses cost only 25c.

Miss.
20, 1941.

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(page 13)

THREE FEATURES

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Baptist Training Union

AIM—Training in Church Membership

AUBER J. WILDS
LUCY CARLETON WILDS
OXFORD, MISS.

STATE SECRETARY
ASSOCIATE SECRETARY
JACKSON, MISS.

Miss Almeta Reeves Goes to N. C.

The many friends of Miss Almeta Reeves will regret to know that Mississippi is losing her from the state to North Carolina. We will rejoice in that she goes to a splendid church to be Educational Director, a work that she has been training for. Miss Reeves begins her work with St. John's Baptist Church, Charlotte, N. C., about May 11th. She will receive her degree from the School of Religious Education, Southwestern Baptist Seminary, Fort Worth, Tex., May 9th, and goes immediately to Charlotte. Miss Reeves has been one of our summer workers in Mississippi for about six years, and has made many friends among our Baptist host. Miss Reeves holds a degree both in arts and music from Belhaven College, Jackson, Miss., and now is about to receive her degree in Religious Education. She is most efficient in all of her endeavors. One pastor, in whose church she led in an enlargement campaign this past summer, said, "I have had a lot of people to help me in my church work, and I have been a state worker myself, but Miss Reeves put on the best program of enlargement in our church this summer that I have ever seen conducted." We congratulate Charlotte, and St. John's Church on securing the services of Miss Reeves. We hope it shall not be too long before we may have her back in Mississippi.

Good Reports From Associational Meetings Come From All Parts of the State

We are rejoicing over the renewed interest manifested in our Associational Training Unions all over the state. Director S. W. Waggener of Mississippi Association got out a printed bulletin announcing their meeting for January. The bulletin carried the general announcements about the meeting, the program and list of associational officers. Big type, easily read, attractively arranged. They decided to try a week night for the meeting. Liberty was the place and Monday night, 7:30 January 6th the time. The invitation was to EVERY MEMBER OF EVERY CHURCH. This included the churches that have no training union work. We have not had the report on this meeting, but with good preparations like this it must have been a success.

Mrs. F. A. Lummus, Secretary of the Choctaw Associational Training Union reports that their meeting, held the fifth Sunday in December, was the largest in attendance of any they have ever had. Plans were discussed for an associational wide enlargement campaign in the summer.

Lowndes, under the leadership of Mrs. Sam Wilder as director, is planning for an enlargement cam-

paign for the last week in August. Every church in the association is to be enlisted in the program. A conference to start plans for the campaign will be held February 8th when the pastors and Training Union directors will meet to decide on policies, etc. At least one outside worker for each church will be brought in for the week.

Noxubee has set the week of Aug. 17th as the time when they will hold in every church in the association an enlargement campaign. The officers, led by Director John Gates, will initiate the definite planning for the week on Sunday afternoon, February 9th when they meet in conference at Macon.

Three associations are having enlargement campaigns the week of March 30th. And expect to use college students as teachers. This week is the time for "Spring Holidays at Mississippi and Hillman Colleges, and fifty of these fine young people are expected to volunteer their services for that week. Covington, Madison and Montgomery Counties are the ones making plans for that week. These associations will send for their workers, entertain them while in the county, and return them to Clinton at the close of the campaign. Grateful are we to these young people who are willing to give their time in this way. The Lord will not overlook such interest.

Clay with Miss Frances Lippincott as their newly elected Associational Training Union Director plans for a simultaneous enlargement campaign the first week in June. They have engaged for the week Dr. Clay I. Hudson and Miss Elaine Coleman of Nashville to lead in the campaign. Outside workers will be brought in for all churches and it is expected that this shall be the most far-reaching Training Union effort ever made in Clay Association.

Mr. L. G. Myrick, Director of the Attala Association Training Union, reports special extension work for January that has netted them several new unions. Three churches are included in this new interest, Williamsburg, Ethel and Bear Creek. This extension program followed the associational Training Union meeting they have had, according to the leaders, which was held the first Sunday in January at Williamsburg.

Calvary Church, Lebanon Association was the meeting place for the regular quarterly meeting of the Lebanon Associational Training Union January 6th. Twelve churches were represented. River Avenue, Hattiesburg, was awarded the attendance banner and Calvary Church was awarded the efficiency

banner. The next meeting will be held with the Dixie Church the first Sunday in April. Director Garland McInnis is happy over the continued interest being manifested on the part of the churches, and believes that 1941 will be their best year thus far in Training Union work.

Space forbids a report from all the associations. These give an idea of how the work goes in various sections of the state. Thus we go forward with the Lord in establishing His kingdom.

BR

CHILDREN'S CIRCLE

(Continued from Page 12)

Carmen, we hope you are listening when we say thank you. Your gift is a great help.—F. L. S.

Terry, Miss., Jan. 20, 1941

Dear Mrs. Steele:

I am twelve years old. I go to Raymond Consolidated School and am in the seventh grade. I go to Sunday School every Sunday. My mother (Mrs. Ruby Riser) is my Sunday School teacher. Mrs. Flowers is our B. Y. P. U. leader. Rev. R. A. Langley is our pastor. Here are the answers to this week's questions: 1, Isaac, 2, Lydia. Enclosed is a dime for the orphans.

Yours truly,

Jean Riser.

Thanks, Jean, for this gift to the orphanage. It is a pleasure to be able to help them, isn't it? I hope you are going to join the Daily Bible Reader's League. Won't you?—F. L. S.

BR

Belen, Miss., Jan. 22, 1941.

Dear Mrs. Steele:

We read the Baptist Record and the Children's Circle. Our aunt takes the Record, reads it and passes it on to us. We go to school at Darling, Miss. Our post office is Sledge, Route 1. We live on the farm and have a good time. We have to work lots too: We help feed the mules and chop and pick cotton. We have a little dog named Sport.

Find enclosed one dollar for the orphanage.

Winfred Lee, Lester, and

Betty Ellen Pruitt.

Young folk, we are delighted to have this letter from you and grateful for the generous gift to the orphanage. We feel like thanking the aunt too, who makes it possible for you to know about the Children's Circle by giving you the Record. We'd love to hear more from you next time.—F. L. S.

BR

IS JESUS COMING BACK TO EARTH AGAIN?

—o—

I have often been asked, why I preach the Second Coming of Christ in person and power to set up his kingdom on the earth and to reign here until every enemy is put down?

With the Bible before me, I could not do otherwise, because his Second Coming has a larger place in the Bible than his first, both in the Old and Testament.

With his first coming as Saviour, crucified, buried, resurrected and ascended to heaven, we have solid foundation on which to stand, and a wonderful background for our faith to do his will, and then look forward to the fulfillment of his promise. "I will come again and receive you unto myself". What a



glorious background, looking to the cross, what a glorious forward look to the crown.

Somehow, I cannot believe that Jesus was trifling when he told his disciples to pray, "Thy kingdom come, thy will be done on the EARTH as it is done in heaven." There are many (and the number is increasing daily) who believe that very thing will be done on the earth. That his kingdom will come, and his will be done on the earth, even if the nations of earth must be handled as a potter handles a marred vessel. The second division of the Psalms gives us the background of that.

I read a book recently that impressed me greatly "Thy Kingdom Come but not NOW". Down deep in our hearts most of us pray that way—Not Now. The kingdom will be set up on the earth only when the king is present. John knew that when he said "So come Lord Jesus, come quickly. More anon.

L. G. Gates

BR

WERE I A RESPONSIBLE RELIGIOUS leader, I would not be content with the fact that religion boasts of over 232,000 church edifices throughout these United States. I would be deeply concerned with the fact that most of them are unable to fill their pews. I would worry considerably about the 17,000,000 children and youth of America who are without direct church affiliation.

I would be distressed over the growing apathy toward church among young and old. I would be ashamed to admit that the church plays so little a part in the lives of millions of adolescents as to leave them barren of spiritual development. And I would plead guilty to a lack of vision which sets the church aloof and indifferent to social and economic currents which lash at the human mind and heart in swirling orgies of hunger and want and death and destruction.—Warden Lawes of Sing Sing Prison.

BR

I am at present pastor of the Ridge Avenue Baptist church in West Monroe, Louisiana. Before coming to Louisiana as a student in the Baptist Bible Institute in New Orleans I was pastor of churches in Clay, Chickasaw, Webster and Carroll counties. Would like to hear from my good friends in Mississippi.—A. Tom Mitchell, Box 3591, West Monroe, La.

BR

SUBSCRIBE FOR THE BAPTIST RECORD

WOMEN GET 2-WAY RELIEF!

Periodical headaches, nervousness, cramp-like, pain, when due only to functional causes, are relieved for many women who start on CARDUI three days before "their time," and use it as directed.

But CARDUI has another important use. It is a tonic, intended to stimulate appetite and increase the flow of gastric juice. That's probably the reason it improves digestion, helps build up so many weak, run-down, undernourished women. That's another way it often helps relieve periodic distress.

CARDUI's 50-year record of popularity invites confidence.

BOWERY MISSION

—o—

By Charles E. Hood, Jr.

A "powerhouse" for Christ is seen in Charles St. John, superintendent of the famous Bowery Mission in New York. Appearing before the Southwide Training Union Conference in Memphis during the Friday morning session, he spoke on the subject, "Seeking Lost Souls With the Living Christ."

Rev. Mr. St. John, in discussing the work at Bowery Mission, said there were two religious services held each day, one in the morning and one at night. "We serve two meals a day and we do not require the men to attend the religious services in order to get their meals. If a man says that he is hungry but does not care to attend these meetings, we feed him. All that we have is there for these men and we give it to them."

"Each night between 12 and 3 o'clock we make a round of Bowery Street, picking up drunks off the street where some were possibly thrown from bar rooms. These men are taken to the Mission, given a bath, a haircut, a good meal and any other thing that will make him comfortable. I can win these drunks to Christ better by kicking them on the shins rather than kissing them on the cheeks. In our Mission we can provide beds for 300 men and food for close to a thousand."

"We have personal interviews each day with those who profess to accept Christ or have a desire to do so. We do not force the question 'Are you a Christian?' or the statement, 'You need Christ' upon these people, but at the very moment they offer us an opportunity we are there."

Converted in the First Baptist Church of Jacksonville, Fla., Feb. 4, 1929, Rev. Mr. St. John immediately entered the Southwestern Seminary at Fort Worth. Upon his graduation in 1932 he received a telegram asking him to come and take the job as superintendent of the Bowery Mission. "After my conversion I prayed that God would give me the hardest job that He had for me to do and when I got that telegram I knew my prayer had been answered. I had no pastoral experience, but I went to this job and have been there since," he said.

St. John is a graduate of Mississippi College and a native of that state. His work in New York is sponsored by the "Christian Herald" magazine and beginning Jan. 6, Metro-Goldwyn-Mayer will begin making a picture of this world-

wide known work that will probably be released in the spring of this year. Brother St. John is planning on making a trip through the South next May and will stop off at New Orleans to visit the Baptist Bible Institute and our hospital. He has just written a book, "God In the Bowery," which can be secured from the Baptist Book Store.

—Baptist Message.

—BR—

"FOLLOW THOU ME"

—o—

The words of the title are those words spoken by our Master to his disciples upon his third appearance to them following his inquiry of Peter concerning his love for Him. The death that Peter was to die had just been foretold to him by Christ and now Christ saith unto him, "Follow me." Three times did Christ give Peter opportunity to confess his love for Him. The first two times Christ asked the question of Peter, "Lovedst thou me?" Peter answered in the same way; but the third time Christ put the question before him, Peter being grieved spoke truly from the depths of his heart and said, "Lord, thou knowest all things; thou knowest I love thee."

Peter had manifested his love for Christ in verbal, heart answer, but such was not enough to satisfy Christ this time. Before, Peter had told Christ that he would follow Him if it meant dying for Him, but at the trying hour had denied him. So Christ wanted proof of Peter's love in actions. So often we say we love Christ, but as did Peter at the time Jesus was brought before Pilate, in the hour of trial we deny Him. Therefore Christ said to Peter, "Follow me." He did not tell Peter to go his own way and if he ever needed Christ to call upon him. He did not tell Peter to lead the way and then He would follow to fit into any situation in which Peter might find himself. He did not say, "Here Peter, I am thy servant; use me to your best advantage." But Christ said, "FOLLOW ME."

Instead then of Peter using Christ it was to be Christ using Peter. Christ did not ask Peter to go anywhere he had not gone, to face anything he had not faced, to do anything he had not done. The request, based upon the highest motive of service for Christ, Love, was simply, "Follow me."

But Peter, the human that he was, turning and seeing John standing there, and realizing that Christ had not spoken any of his words directly to John, asked Christ, "What shall this man do?" In other words, "Now, Lord, you have given me my instructions, before I

go my way to follow thy bidding, how about this disciple here? Don't you have something for him to do too?" Christ, rebuking Peter for trying to mind the affairs of others, when his own affairs are all he can handle, says, "If I will that he tarry till I come, what is that to thee? Follow thou me." The call is more personal than ever now; without regard to the tasks of others, "FOLLOW THOU me."

From the later history of Peter's life we find that the once impetuous, weak, denying disciple became the zealous, strong, confessing martyr to the cause of Christ. He did prove his love by his actions.

Countless Christians today are as weak as was Peter in his early Christian experience. They are willing enough to speak of their love for him; numbers let their message of love for him come from the heart. Possibly I have exaggerated it in stating that numbers are willing to let their message of love for Christ come from the depths of their hearts, for if the message is sincere the action will follow. The need of the world today is more Christians who will prove their love for Christ by their actions and follow him, not using Him, but letting Christ use them. Prove your love for Christ by changing that life from the impetuous, weak, denying life it has been to the zealous, strong, confessing life in Christ it ought to be. Don't find excuse for laziness in others, but heed the words of the Master, "FOLLOW THOU ME."

Rev. H. A. Hunderup, Jr.
Clinton, Miss.

—BR—

SOUTHEAST MISSISSIPPI NEWS

—o—

Perhaps a few words from this section may not be out of place. Our south east pastor's conference met yesterday, with excellent attendance. This conference has been meeting here for several years once a month, and has proved a great help in the cultivation of a better acquaintance of the pastors with each other. We also had our quarterly country brotherhood meeting, some days ago in the junior college at Ellisville. There was a good attendance, and a most excellent program. Judge John McCall, a worthy brother of our secretary, made the principal address. The secretary was also present with some good words of cheer. The West Laurel church is in mourning over the loss of their pastor—J. H. Street. They were very loath to give him up. A great advance had been made during his ministry. The church is hoping to secure a worthy successor. The gov-

ernment has built a large number of apartment houses in the southern part of the city, and a handsome school building was erected some time ago, in that section. The Baptists have bought two fine lots and are hoping to establish a church in that section. We are hoping to see the smiling face of the editor, soon who has not paid us a visit recently.—E. T. Mobberly.

—BR—

A WORD FROM MISS LACKEY

Our last Record was unusually fine. I read it from the beginning with a spirit of elation; for most of it was so satisfying. But when I came to the last page my heart was crushed.

"What Price Fifty Years"?

The year after the undeclared war opened between Japan and China, a missionary friend from Japan came to see me. She has given the best years of her life to that land. She loves the natives devotedly. She admires them immensely. She had returned to America because of broken health.

When I knew she was coming I promised myself that I would say nothing about the war. But we had such intimate heart concerns for so many years that I found it difficult to keep silent. When she was preparing to leave I asked, "Carrie Hooker, what about this war?"

She placed her hands upon my shoulders, looked me deep in the eyes, and said, "Aunt Marg, you and I are altogether responsible for this war". Her explanation fell like a lash!

"One hundred years ago, God opened wide the door into Japan. But you and I—meaning we Southern Baptists—did not choose to enter in. Yes, whatever the results may be, you and I are responsible."

As a humble Southern Baptist, I bend my head low as Memory recalls this conversation. This good year of 1941 we are endeavoring to magnify Evangelism. And right, well should we do so. Perhaps our endeavors may help to ease something of the heartache that must come when we pause to consider Japan as she is stricken from our Board.—M. M. L.

—BR—

"Marry me, Richard! I'm only the garbage man's daughter—but—"

"That's all right, baby, you ain't to be sniffed at."

HEADACHE

When your head aches and nerves are jittery, get relief quickly, pleasantly, with Capudine. Acts fast because it's liquid. Follow directions on label. All druggists. 10c, 30c, 60c.

Liquid CAPUDINE

Are you for a
DEBTLESS DENOMINATION?
JOIN THE BAPTIST HUNDRED THOUSAND CLUB AND HELP
Ask your pastor for a membership card

FOR THE BENEFIT OF THE SKEPTIC

If there is a God, and the Bible is His word; if God did create man in His own image, and that man disobeyed God and fell under the curse of sin; and that all who die in their sins must spend eternity in hell, banished from the presence of God.

Then we will suppose that it is true that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Then let us suppose that it is a fact that "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." Then in this case, you have all to lose and nothing to gain. Your disbelieving God will not bring you any added peace or happiness, even in this life; neither can it add any influence for good to civilization or society. But the worst of it all, for you, is the fact, that you will spend eternity in company with the damned and doomed.

But remember this: that while I am supposing for the sake of argument that the Christian religion might be a delusion, yet I do not for one moment concede, even the possibility of it; for I know God; and I know that His word is true; and I know that our Lord Jesus Christ is the Son of God; and I know that He died for my sins, and that He arose from the dead the third day; and that He hath given to me eternal life, and justified me by faith in Him. And I know—experimentally—that the Spirit of God dwells in my body and bears witness with my spirit that these things are true; and in the language of Job: "I know that my redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for my self, and mine eyes shall behold, and not another; though my veins be consumed within me."

Yes, we know that we shall live beyond the grave!

—J. E. Heath

Winona, Miss.

BR

CALVARY BAPTIST W. M. S.

—o—

The Calvary Baptist W. M. S., Jackson, closed a successful year under the able leadership of Mrs. T. V. Shannon. On the first Monday in January, Dr. Claud B. Bowen, in a very impressive ceremony, installed the following officers for the term of 1941:

Mrs. W. A. Bright, President.

Mrs. R. C. Holderfield, V.-Pres.

Mrs. W. V. Westbrook and Mrs. W. E. Dent, Program Chairmen.

Miss Rebecca Davis, Young People's Leader.

Mrs. J. M. Stockton, Secretary.

Mrs. W. G. Raines, Treasurer.

Mrs. J. B. Riley, Pianist.

Increase in numbers and spirituality is expected under the direction of these new officers.

BR

SUBSCRIBE FOR THE BAPTIST RECORD

WOMAN'S EMERGENCY HOME APPRECIATES SOUTHERN BAPTIST HOSPITAL

—o—

Today as I sat in the meeting of the Board of Trustees of the Southern Baptist Hospital, my heart was thrilled with the greatness of its ministry. Thousands of people are rendered service when it is easy to get the word of life to them. For more than fifteen years the hospital has been making its imprint upon not only those who are ill within its walls, but to the thousands who have occasion to observe its ministry. Dr. Louis Bristow leads on in a marvelous way.

My especial interest comes through my connection with the Home Mission Board's Woman's Emergency Home and its relation to the Baptist Hospital. Last year the hospital rendered entirely gratis to us more than \$3,500 worth of service, caring for 43 young women who gave birth to illegitimate children, with 585 days of care being given. They were daughters of your friends and neighbors. Here they received Christian care and sympathy when they so greatly needed it. Many of them have been established and are now proving to be useful and consecrated. One cannot but shudder when he considers what might have happened to them if the doors of the Woman's Emergency Home had not been open to them. If it were not for the Baptist Hospital and associated doctors this would not have been possible.

Let us not forget to pray for all the phases of work which the Lord has put upon the heart of Southern Baptists.

Clovis A. Brantley,
Baptist Rescue Mission
740 Esplanade Ave.
New Orleans, La.

BR

RESOLUTIONS

—o—

Forasmuch as our beloved pastor, Rev. Mark V. Owings, has felt called of God to resign the care of Bethel Church, Monroe County, to accept the call of another church, for the same days he served us.

Be it therefore resolved:

First, that it is with the deepest regrets, that we bow to the will of God in this matter. Brother Owings has served us faithfully and efficiently for over 22 years. He has been with us ever since he began to preach. We were the first church that ever called him.

Second, we most heartily commend brother Owings to the brotherhood as a faithful pastor, and a good sound gospel preacher. Many of our people wept with sorrow when he made it known to us that he could serve us no longer.

Third, but while we regret so deeply his going from us to a new field of labor, yet we assure him of our prayers in his new work, and sincerely hope and pray that his labors there may be fruitful of much good as they were with us.

—The Deacons and membership of the Bethel Baptist Church, Monroe County Association, Aberdeen, Mississippi.

BR

Wanted: Strong, willing young man to take care of horses who can speak Swediah.

RESOLUTIONS

of Galilee Baptist Church, Gloster, Miss., on Jan. 19, 1941, on the Passing of its Pastor,
Dr. E. K. Cox

—o—

Whereas, our Heavenly Father in His infinite wisdom, on the 20th day of December, 1940, called from his earthly labors to his eternal, celestial joy, Dr. E. K. Cox, our pastor; and,

Whereas, his service as pastor of our church for sixteen years and seven months, was marked by humility of purpose, an unfaltering devotion to his Master, and a passionate love for his people; and his passing from our midst leaves a vacancy much deplored.

Wherefore be it resolved, that we regret the passing of our pastor, an intrepid advocate of His Master's cause in this sinful world, knowing that he always and at all times represented the mission of righteousness whenever he spoke and wherever he went about his work.

Be it further resolved that we humbly submit to this dispensation of our Heavenly Father and commend with our prayers his loved ones to the care of Him who "doeth all things well."

Be it further resolved that a copy of these resolutions be spread upon the minutes of this church, a copy furnished our deceased pastor's family, a copy be published in the local papers and in the Baptist Record.

J. F. Lowrey,
H. T. Huddleston
Mrs. P. E. Lusk,
Committee

BR

A DEBTLESS DENOMINATION BY 1945

J. E. Dillard

—o—

What We Mean

By a Debtless Denomination we mean all Southern Baptist Convention boards and institutions free of debt by 1945.

Why We Want It

We want a Debtless Denomination to show we are honest and to save our face, property, work and workers.

To stop paying interest and strengthen our work at home and abroad.

To honor our Christ and properly celebrate the Centennial of our Convention.

How We Can Have It

We can have a Debtless Denomination by all agencies economizing and paying something on their debts.

By all workers helping with tongue, pen, and purse.

By all pastors and churches promoting the Hundred Thousand Club or Debtless Denomination Day.

By all organizations and groups taking one or more memberships in the 100,000 Club.

By all loyal co-operative, debt-hating Baptists joining the 100,000 Club, keeping up, and staying in till the debts are paid.

Ask your pastor for a membership card.

We Need YOU — Join TODAY
(\$1.00 a month—\$1 1/3¢ a day)

DR. GEO. H. CRUTCHER ENTERS FIELD OF EVANGELISM

—o—

I am very happy to announce that information has just reached me concerning the decision of Dr. Geo. Harvey Crutcher to enter the field of evangelism, beginning February 1, 1941.

Dr. Crutcher is well known throughout the bounds of the Southern Baptist Convention territory. He has had wide and varied experience as a pastor, teacher, state mission secretary, Bible conference work, and also as pastoral evangelist. He will be invaluable to the churches anywhere the Lord directs him. His messages are as clear as a bell on the plan of salvation. He has the shepherd heart, a fine physique, a strong personality, and plenty of common sense. I hope our churches will keep him busy from the very first day.

He is now located at the Riverside Baptist Church, Tampa, Fla., where he has served as pastor for more than ten years. His permanent address will be: 6411 River Boulevard, Tampa, Florida.

Customer: "I don't want any more of your crackers; I hear the mice run over them at night."

Grocer: "That's a base falsehood, because the cat sleeps in that barrel every night."

Judge—Witness says you neither slowed down nor tried to avoid the pedestrian.

Motorist—I took all precautions, your honor, I blew my horn and cursed him.

A preacher playing golf with a lumberman had made two poor shots, when his found asked, "Parson do you ever feel like cussin' when you make a shot like that?" "No", said preacher, I just spit, and where I spit the grass never grows again.

"Hi!" shouted O'Kelly to a bricklayer on the scaffold above him, "throw me a brick down!"

"Phwat for?" demanded the bricklayer.

"Well," explained O'Kelly, "don't I need one more brick to fill this hole I'm bringing up?"

Pull the Trigger on Lazy Bowels, and Comfort Stomach, too

When constipation brings on acid indigestion, stomach upset, bloating, dizzy spells, gas, coated tongue, sour taste and bad breath, your stomach is probably "crying the blues" because your bowels don't move. It calls for Laxative-Senna to pull the trigger on those lazy bowels, combined with Syrup Pepsin to save your touchy stomach from further distress. For years, many Doctors have used pepsin compounds as vehicles, or carriers to make other medicines agreeable to your stomach. So be sure your laxative contains Syrup Pepsin. Insist on Dr. Caldwell's Laxative Senna combined with Syrup Pepsin. See how wonderfully the Laxative Senna wakes up lazy nerves and muscles in your intestines to bring welcome relief from constipation. And the good old Syrup Pepsin makes this laxative so comfortable and easy on your stomach. Even finicky children love the taste of this pleasant family laxative. Buy Dr. Caldwell's Laxative Senna at your druggist today. Try one laxative that comforts your stomach, too.

FIFTY FRUITFUL YEARS—
1891 - 1941

—o—
Dr. P. E. Burroughs, Secretary, Division of Education and Promotion, Baptist Sunday School Board, Nashville, at the Baptist Train Union Conference, Memphis, Tenn.

During this year, 1941, Southern Baptists are called to celebrate the Fiftieth Anniversary of the Sunday School Board. By an interesting coincidence, the training movement came into organic life in the same year in which the Sunday School Board was born. The first national B. Y. P. U. convention was held in Chicago in 1891. In Texas was held the first state B. Y. P. U. convention a little later in that same year. Thus the training movement and the Sunday School Board have walked side by side through these fifty years. It is, therefore, fitting that this great Training Conference, the greatest of its kind ever held among Southern Baptists, should pause in these morning hours to put honor upon the Sunday School Board.

The Sunday School Board has come through all the natural stages of a normal human life, (1) Infancy, (2) Childhood, (3) Adolescence, (4) Youth, (5) Maturity. These five periods in the life of the Board fall naturally into five decades.

The first decade, 1891 to 1900, was for the Sunday School Board a period of Infancy. This decade was marked by struggle for life. At no time during this first decade was the life of the Board secure. It came as an unwanted and unwelcomed child. Nearly every editor in the South, all save three, and a majority of Southern leaders, opposed the coming of the Sunday School Board. The action of the Southern Baptist Convention in Birmingham, ordering the Sunday School Board, was permissive rather than mandatory. The Convention did not put in the hands of the new Board any funds with which it might begin its ministry. Its secretary borrowed from his wife the funds upon which the Board began its work. Later the Board members became personally responsible for additional funds. During those first ten years, the Board occupied four different homes. It went from "pillar to post." At the end of those ten years, the Board occupied a little remodeled residence.

Second. There was the decade of Childhood. In the years, 1900 to 1910, the Board began its career of growth and service. That second decade was marked by entry upon field work. In 1901, just ten years after its own beginning, the Sunday School Board, with high courage and worthy vision, entered the field of training. None had ever traveled that road before. No denomination had entered that field. There were no precedents. There was no training course. There was no field force. Within that ten-year period, there was established a complete and rounded training course with a complete system of awards. During that period, a field force was built at headquarters and in the various states. Out of that tiny beginning has grown the vast structure of the Sunday School Board's training ministry.

Third. After the period of Infancy and the period of Childhood, came the period of Adolescence. This was the decade from 1910 to 1920. The distinguishing mark of this decade was the Sunday School Board's entry into the field of book publication. When the Board was established twenty years before, the Southern Baptist Convention distinctly forbade it to enter the realm of book publication. In the Convention in Baltimore, 1910, Dr. T. P. Bell, always a friend and lover of the Sunday School Board, offered a resolution that this inhibition should be removed and that the Board should be set at liberty to publish books. This resolution was unanimously and heartily adopted. During these thirty years, the Sunday School Board has published literally millions of books and Southern Baptists have produced books, Southern Baptists have published books, Southern Baptists have bought books, and Southern Baptists have read and studied books.

Fourth. This fourth period, 1920 to 1930, may be characterized as the era of expansion and organization. In the middle of the preceding decade, Doctor Frost had fallen at his post like a giant oak in the forest. Dr. I. J. VanNess had for seventeen years stood by his side. His mantle quickly fell upon Doctor Van Ness. There was a period of quiet waiting and steady maturing. When Doctor Frost passed, there was little organization within the Board. At the headquarters in Nashville, there was besides himself one editor and one field man. With precision and steadiness the movement progressed for expansion and enlargement. Within five years, a half dozen departments came into being. In another five years, another half dozen departments had been created. This was distinctively an era of organization. These departments for Sunday school work were set up in rapid succession. The Training Union Department, with its varied ministries, came into being. The Vacation Bible School Department became a reality. The Statistical Department was launched. The Department of Student Work was taken over from the Inter-board Commission. The Sunday School Board entered the book store business. The entire life of the Sunday school underwent a complete reorganization. Thus at the end of this decade, the Board was compactly and thoroughly organized and completely manned. It was ready for a new and distinct era.

Fifth. The fifth decade may be termed the era of maturity. The Board had passed through the stages of Infancy, Childhood, Adolescence, and Youth. It had now come into its own. The first half of this decade, 1930 to 1935, was marked by depression and recession which brought to the brink all around every institution among Southern Baptists and which brought to the Sunday School Board severe trials. In 1935, having attained the ripe age of seventy-five years, having given to the Sunday School Board more than a third of a century of service, Dr. Van Ness voluntarily retired. The Board called out of the West a man with kingdoms in his heart and empires in his brain. This new man, Dr. T. L. Holcomb, came to Nash-

ville in June, 1935. How shall I characterize this era? There came a deepening and widening of the Board's life and ministry in all spheres.

These closing years of the fifth decade were in particular marked by the Five Year Promotional Program. Five years ago yesterday, the Sunday School Board forces met the state Board forces in Birmingham, Alabama. After a long and blessed day of prayer and conference, the combined group agreed to launch the Five Year Promotional Program. And now that five year period has passed. We are too close to it to evaluate it. Southern Baptists through decades yet to be will be gathering the fruits of this five year period. We may summarize briefly: The Sunday School Board forces have in these five years traveled 2,000,000 miles; the State Board forces, together with their workers, have traveled 2,000,000 miles. We have traveled four million miles in advocacy of Sunday school and Training Union ministry. The Sunday School Board has offered ninety state meetings in advocacy of Sunday school work and ninety meetings in advocacy of Training Union work. No less than 100,000 people, key-workers, have attended these 180 meetings held in all of the states of the South. We have baptized 1,200,000 people. This is almost exactly the number of Southern Baptists at the time the Sunday School Board came into existence fifty years ago.

Already, even before closing the five-year period, the Sunday School Board forces have opened the next Four Year Promotional Program, looking toward the celebration of the Centennial of the Southern Baptist Convention in Augusta, Georgia. During the five-year period, we have held each year in some central place great statewide meetings. In the coming four-year period, we plan to carry our message to each individual association. Thus we hope to hold each year 900 distinct meetings in advocacy of Sunday school work and 900 distinct meetings in advocacy of Training Union ministry. This means 1,800 separate

EAGER FOR GOD'S WORK

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(Foreign Mission Board)—From Rio de Janeiro, Brazil, with its sweltering December weather (the mercury standing at 110 degrees), Missionary J. J. Cowser writes with enthusiasm about the work. He says:

"The churches are filled with people and every service where I have preached and made an appeal there has been a response. The churches are prospering. The work in the Publishing House is going fine. We have more than we can do in the shops and the sales are increasing over previous years. The only thing that we are short on is Bibles. The demand is growing day by day. Last week we had a request for fifty Bibles in Russian that we could not fill. We do not get sufficient in Portuguese to supply the demand."

A worthwhile project for some Southern Baptist groups — men's classes, women's classes, mission circles, and the like, — would be for them to emulate the "Gideons" and furnish Bibles for those heart-hungry people.

—BR—

| S. S. AND B. T. U. ATTENDANCE | |
|--|----------|
| Jackson, First | 1142 284 |
| Jackson, Southside | 90 92 |
| Double Springs | 53 |
| Pascagoula | 260 102 |
| Vicksburg, First | 516 173 |
| New Zion, Copiah | 49 |
| Pilgrims Rest, Copiah | 55 53 |
| Crystal Springs | 314 129 |
| Zion Hill, Hattiesburg | 50 44 |
| Riverside | 39 18 |
| Bethlehem, Jones | 70 |
| Double Spgs., Webster | 68 |
| Morton, Springfield | 109 |
| Bethlehem, Jones | 72 117 |
| Crane. Mem. Mission S. S. (Pascagoula) | 30 |

—BR—

Neighbor: "Dottie, do you help mama wash the dishes when you have company?"

Dottie: "I don't wash the dishes, but I help her count the knives, forks and spoons after the company goes."

meetings each year for the four years.

**Do You Read Your
STATE PAPER?**



*See That It Goes To
EVERY HOME IN YOUR CHURCH*



That will develop an Informed Membership
THE BAPTIST RECORD

JACKSON, MISSISSIPPI

(Courtesy Brotherhood Quarterly)